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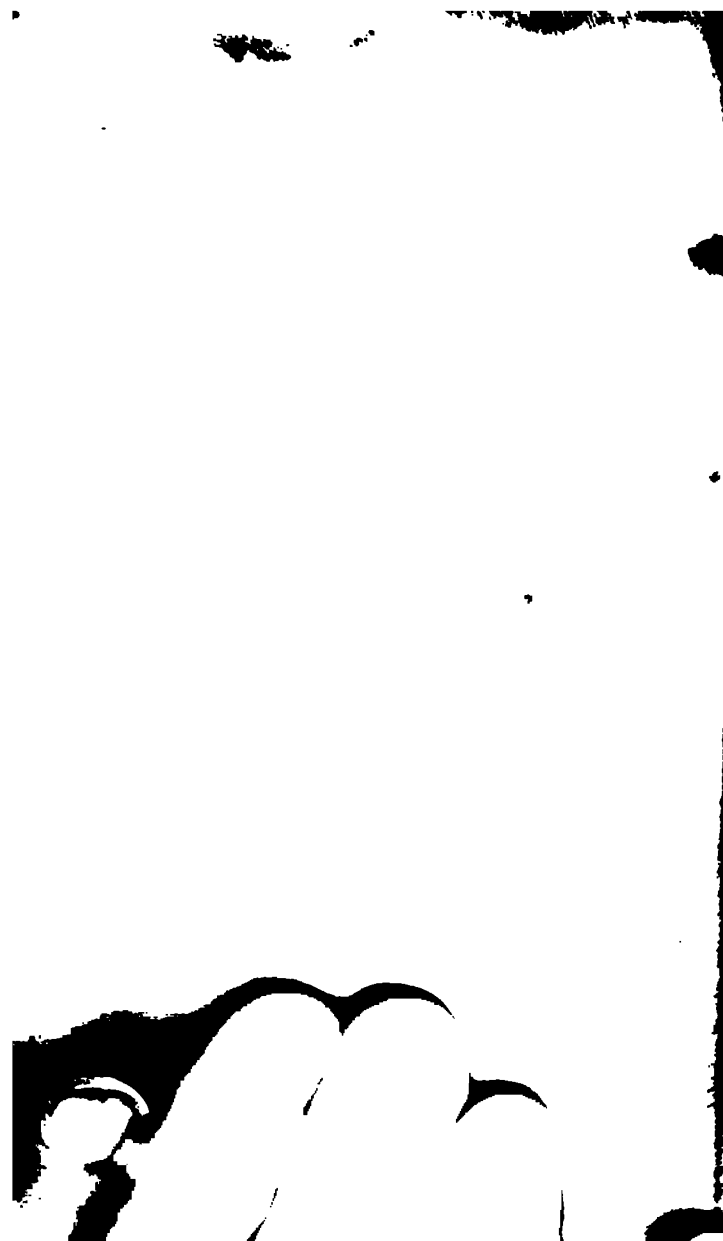
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1777









**L I F E**

**OF**

**REV. JEREMIAH HALLOCK,**

**LATE PASTOR**

**OF THE CONGREGATIONAL CHURCH IN CANTON, CONN.**

—“a good man, and full of the Holy Ghost, and of faith.”

“Praise! for yet one more name with power endow'd

“To cheer and guide us, onward as we pass”——

MRS. HEMANS.

---

**BY CYRUS YALE,**

---

**PASTOR OF THE CONGREGATIONAL CHURCH IN NEW-HARTFORD.**

---

**NEW-YORK :**

**JOHN P. HAYEN, NO. 142 NASSAU-STREET.**

**1828.**

**SOUTHERN DISTRICT OF NEW-YORK, &c**

**BE IT REMEMBERED**, that on the 29th day of April, A. D. 1828, in the fifty-second year of the Independence of the United States of America, John P. Haven, of the said district, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit :

**“Life of Rev. Jeremiah Hallock, late Pastor of the Congregational Church in Canton, Conn.**

**——‘a good man, and full of the Holy Ghost, and of faith.’**

**‘Praise ! for yet one more name with power endow’d**

**‘To cheer and guide us, onward as we pass’——**

**MRS. HEMANS.**

**By Cyrus Yale, Pastor of the Congregational Church in New-Hartford.”**

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**FRED. I. BETTS,**

*Clerk of the Southern District of New-York*

**Sleight & George, Printers, Jamaica, L. I.**

## ADVERTISEMENT.

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At the request of the Monthly Meeting of Clergymen, of which Mr. Hallock had for forty years been a member, the Compiler, not without much solicitude, consented to attempt what has resulted in this volume.

The design is not to praise one who was the last to seek honor from men, and whose record is on high ; but partly to erect a monument of the grace of God, which, in connexion with means, forms every character of high moral worth ; and partly to present for imitation, a rare example of piety, fidelity, and success in the Christian Ministry. It has been the aim of the Compiler to furnish a portrait, which, the acquaintance of Mr. Hallock may own and cherish for its resemblance to the original, and from which strangers may derive a measure of that benign influence which personal friends have to a greater extent enjoyed. The better to accomplish this, he has been chiefly anxious to aid the man of God to stand forth before the eye of the Christian public in all the charm of his own grave, pious, plain, inimitable thoughts, words and actions.

Copious materials for the work have been found in his letters, and especially in his private Journal. This he commenced soon after his conversion, and with little intermission continued, daily or weekly, for about forty-six

#### ADVERTISEMENT.

years, until within a month of his death. Besides this connected view of his Christian course, he wrote, in 1815 and 1821, a short account of his ancestry and early life, in which he abridged his Journal up to the date of his license to preach the Gospel. With this narrative the work begins. In hope that God may own it as a means of promoting the cause of Zion and the salvation of souls, the Compiler now lays down his pen, as he assumed it, with a trembling heart and hand.

New-Hartford, May 1, 1828.

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# LIFE OF HALLOCK.

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## CHAPTER I.

Birth.—Ancestry.—Occupation in early life.—Person.

“I WAS born,” says Mr. Hallock in a narrative of his early life, “on Monday, the thirteenth of March, 1758. My native place was Brookhaven, on Long-Island, in the state of New-York. My father’s name is William Hallock. He was born on Long-Island in 1730. My mother’s name was Alice Homan. My grandfather, Noah Hallock, lived and died at a place, called The-Old-Man’s, nearly opposite New-Haven. I have reason to believe, that my paternal grandfather and great grandfather, with my grandmothers, were professors of religion, calvinistic in sentiment, and godly in their lives.

“I have often heard my dear father date his hope at about eight years old, though he was more than forty, when he made a public profession of religion. He always prayed in his family, and I have repeatedly found him at prayer, in some retired place. He always appeared to regard the holy Sabbath, to delight in the public worship of the Lord, to respect the Bible and preachers of the Gospel, to love Christians, to value awakenings, and cordially to believe in the doctrines of grace. He ever appeared to think very lowly of himself, and to feel, that, if a

Christian, he was the least of all. He was hospitable, and felt in the distresses of the afflicted. He was gifted in prayer, apt to speak in conferences, and to converse on religion. I know of none, with whom I could talk more freely on religious subjects than my dear father. My mother, I believe, made a profession of religion, when I was about eight years old, and I trust from her life and conversation, she really is what she professes to be.

“ My father had nine children, who lived to grow up, two sons and seven daughters, all of whom except the youngest daughter settled in the family state. I was the oldest of the children. When I was about eight years old, my father removed with his family to Chesterfield, now called Goshen, in Massachusetts. Here I lived with him till I was twenty-one, and went through privations and hardships in assisting him to bring under cultivation, an entirely new farm.”

Beside these early toils on the rocky and unsubdued heights of the Green Mountains, Mr. Hallock was twice called, in the war of the revolution, while yet in his minority, to exchange the tranquillity of agriculture for the tumult of arms. By this severe discipline in his youth, God was preparing him for that “hardness,” which he afterwards endured so joyfully as a good soldier of Christ. He sometimes mentioned an incident which occurred in one of these tours of military service, and which, for its excellent moral, may here be introduced.

In 1777, he was one of a body of troops, selected for a secret expedition across Lake George. The detachment left the shore about one o'clock, P. M.,

just at the commencement of a heavy storm from the northeast—the officers in a vessel, the soldiers in boats. The latter were crowded closely together, and, in his own expressive language, “seemed as thoughtless of danger as a flock of sheep.” The tempest increased, throughout the afternoon, and the lake at length became very rough. About sunset, the commanding officer on board the vessel, made a signal for the boats to come near. He took off his hat—the storm beating on his bare head—and after alluding to the terrific night in prospect, recommended to his soldiers the utmost care, and assured them of his intention to keep a light, if possible, on the quarterdeck, as their guide amidst the approaching darkness. The boats, however, were soon scattered. That which bore Mr. Hallock, was at length carried sidewise down between two tremendous waves. All now expected instant death, and raised one loud shriek of horror. At this critical moment, a man near the centre of the boat—an old sailor, but till now unknown as such—cleared his way to the helm, seized it, and, by dexterous management, saved the boat from ruin. He immediately ordered another sailor to the bow. For two hours, there was a dead silence in the trembling crowd, save when the man at helm, every time the boat descended, said in a heavy, low voice,—“*Steady, boys;*” and when the man at the bow, answered, as she rose on the next wave,—“*All is well.*” Alluding to this scene, near the close of his life, Mr. Hallock remarked, that he had often found not a little benefit, in times of great commotion and peril, from

a recollection of the expressions,—“ steady, boys ;”  
“ all is well.”

In his person, Mr. Hallock was above the middle stature, and of good proportion. His face was rather long and spare—his features prominent—his skin dark—his eyes of a bluish gray, and deep-set under thick black eyebrows. A chastened smile commonly softened the fixed and deep solemnity of his countenance—a most unearthly look of devout contemplation, kindness, humility and grave cheerfulness, saved him from any thing like repulsive austerity. He walked with his head a little inclined forward, and his eyes directed to the earth. All his motions, whether of the body and limbs, the head, the eyes, or the organs of speech, were slow, and with unconscious dignity. His utterance was naturally mild and somewhat monotonous, often energetic, always distinct, and inimitably grave and sincere. His presence was suited, in no common degree, to impress with a sort of religious awe, as well the young and gay, as the more sober class in society. He was a rare specimen of clerical politeness. It might be said of him, as of Fenelon :—“ A noble singularity pervaded his whole person ; and a certain undefinable and sublime simplicity gave to his appearance the air of a prophet.” This sketch, however inadequate as a substitute for personal acquaintance, may yet be of some use, in *this place*, to aid entire strangers in forming their idea of a man, whose very peculiar look and manner went farther than in almost any other case to give emphasis to words and interest to actions.

## CHAPTER II.

Seriousness in childhood.—Narrow escapes from death.—Deep sense of sin and ruin.—Conversion.—Efforts for the spiritual good of his fellow-youth.—Usefulness in religious meetings.—Enjoyment of a revival.

IN this chapter, Mr. Hallock proceeds to state some of his earliest religious feelings.

“I have a fresh remembrance of serious impressions, when I was about six or seven years of age. Similar feelings, I believe, young children often experience. If I mistake not, this anxiety was in a season of some awakening in the neighborhood. A certain dream quite affected me, in which I thought the angels were present, and that I was a preacher, and stood in a pulpit. In my ninth and tenth years, death would sometimes appear real and near, and, for a short time, my mind would be filled with inexpressible alarm;—I think, I had some sense of my sinfulness. But these impressions would soon wear off, and leave me almost totally careless of my soul. From ten to eighteen, I took much delight in reading the Bible, especially the historical parts of it; and could repeat almost whole chapters. These I sometimes repeated to my father; and this early reading of the Scriptures, has, I trust, been profitable to me, in many respects, to this day. As I lived in a very new country, far from meeting, and with little advantage from schools; as I neither saw nor heard of awakenings; as little or nothing was said about religion; as the parents seemed to be wholly



after the world, and the children and youth, vain, thoughtless and attached to carnal mirth; I grew up with very little mental improvement, and generally indifferent to spiritual things. Yet, on a certain Sabbath, which is fresh in my mind to this day, a sermon, preached in Williamsburgh, by Rev. Mr. Hooker, excited my attention, and I think my mind was deeply impressed with eternal realities. But, I said nothing to any one, neither, as I remember, did I once think what it was; for conviction, conversion and revivals were terms, with which I was wholly unacquainted. These impressions, so far as I recollect, continued till about the middle of the week, when they left me as unconcerned as I was before.

“Once, I almost miraculously escaped being instantly killed by the fall of a tree, in the woods, where I was at work with a number of giddy creatures. When in the army at Ticonderoga, in 1776, I was brought near the grave, by the prevailing sickness. And, in 1777, as I was in a scouting party with Colonel Brown, after travelling in the dark woods all night, I became very sleepy about daybreak, when getting over a log, I set my gun down on the ground and accidentally snapped it with my foot. It had just been loaded, and the muzzle was at this moment under my chin. These narrow escapes from death would alarm me only for a little while. Thus I lived, for the most part stupid, until the close of my twenty-first year, flattering myself that there was time enough for repentance yet to come, and hoping that I should somehow

escape hell and be admitted into heaven. I had no conviction of the necessity of the new birth, as a moral *meetness* for a holy heaven; but supposed, that, if God, in his mercy, would only admit me there, I was already fitted for the place.

“ But, on entering my twenty-second year, March 13, 1779, being now of age, and wishing to obtain the wealth of this world, my mind began to be impressed with a sense of my dependence on God for his blessing. While at work alone, I used to pray that God would bless and prosper me. One day, as I closed with these words; ‘ And when I come to die, fit me for death;’ the thought occurred, ‘ But why put off this preparation for death till the closing scene?’ This appeared inconsistent. I saw, that this great work ought to be first, and not delayed to a dying bed. Not far from this time, I had a sudden sense, like a flash, of the sinfulness of my heart. This, I scarcely remember to have thought of before, certainly not with an equal degree of feeling. Soon after this, my heart, while I was in bed, seemed so black and polluted, that I could hardly avoid crying out; but this deep sense of guilt soon abated. This was in the latter part of March, and I think my mind was on the whole, more and more impressed in April and May, though in a gradual manner. I do not remember that I had any name for my feelings, or that I made mention of them to any one, or thought myself awakened.

“ In the latter part of May, I met two of my mates, one evening, to arrange matters for a ball, at the approaching election. We were together till past nine

o'clock, but no arrangements were made, and the ball was hardly mentioned. It was a sober meeting, and neither of us appeared to have any wish for vain mirth. And finally, by the desire of the youth, a sermon was preached, on the day of election, at the meeting-house. As there had been some attention to singing, the previous winter, it was called a singing-lecture. At the close of the meeting, all the youth went home, and nothing more was said respecting the ball. In June there was to be an ordination in a neighboring town, and some of the youth purposed to go and have a season of carnal mirth, but this also came to nothing. About this time, there was a lecture preached at Goshen by a minister from abroad—for we had then no settled minister—at which the youth appeared still more solemn. Some of them now agreed to meet at a private house, on the next Sabbath evening, for a religious conference. This, I believe, was the first religious meeting of young people, ever held in the town. It was the first religious conference I ever attended. We read in the Bible and conversed together, and as all refused to pray, I made the attempt. As I had never before led in social prayer, nor even asked a blessing at table, it was not a little trying to pray with my fellow-youth, with whom I had been accustomed to associate in things remote from religion. Sobriety and solemnity marked the meeting, yet, on account of the shortness of the evenings, no other meeting was then appointed. My general impressions continued till some time in the month of August, when, as I retired to bed one evening, my

mind, as I have hoped, was enlightened into a saving knowledge of God and Jesus Christ, and the way of salvation by him. The law of God appeared just, I saw myself a sinner, and Christ and the way of salvation by him looked pleasant. I thought it was a happiness to be in the hands of God, and that I could trust myself and my all in his hands, as the place of entire safety from every foe and evil. I saw a spiritual beauty and excellency in these things, which I had never seen before, though I have no remembrance, that it once turned in my mind, at the time, what all this was. Nor do I recollect, that I reflected, *in the morning*, on what had taken place the evening before. But I have a fresh recollection of this, that when I went down in the morning and looked into the psalm-book, it was a new book ; or, there was a new, spiritual, weighty importance and beauty in it. I cast my eyes on the 144th psalm, third part : ‘Happy the city,’ &c. This, and the second stanza appeared excellent ; but when I came to these lines :

‘ But more divinely blest are those,  
On whom the all-sufficient God  
Himself, with all his grace bestows ;’

there appeared to be in them a peculiar beauty and excellency. When I went into the field to work, the glory of God appeared in all his visible creation. I well remember we reapt oats, and how every straw and head of the oats seemed, as it were, arrayed in a kind of rainbow-glory, or to glow, if I may so express it, in the glory of God. Yet I mentioned my views and feelings to no one. There were three of

us, I think, at work together, and it was a silent day, but one of sweet mental peace. It still never occurred to me, that I had experienced any thing like a change of heart.

“Not many weeks after this, I was called to do military duty. On the release of the company for a little refreshment—without any plan or intention of mine—I found myself in a barn, near the place of parade, surrounded by my fellow-youth and others, and exhorting them on the things of religion. Some of them gave deep and affectionate attention. One of my mates was then awakened, who afterwards obtained hope. About this time, the awakening, which had been secretly advancing, began to break forth, and by the first of January it was spread considerably over the town. And though the season was cold and the snow very deep, (for this has since been distinguished by the name of the hard winter,) yet the meetings were frequent, full and solemn. As we had no minister, and I was the first of the apparent converts, the lead of the meetings often devolved upon me; and my dear mates looked to me for instruction, showed me great respect, and put confidence in what I said. I frequently led in prayer, read, and spake a word of exhortation—sometimes with freedom. I lived this winter with Mr. ——. As we were dressing flax, February 9th, in a back room, the flax took fire, and burnt so quick and furiously—the wind being high—that in a few minutes, the flame pervaded the whole house, and it was consumed with all its contents, except what was carried out perhaps in fifteen minutes. The

sudden burning of the house, and the shock it produced, gave me an impressive sense of the great burning-day, at the end of the world, and the inexpressible consternation of poor thoughtless sinners, who only mind earthly things, and think as little of that dreadful hour as the old world thought of the flood, or as we thought of this fire till it came. Looking over the daily account which I kept at this time, I find, that during March and April, I attended meetings most of the evenings, went sometimes as far as six miles, and spake in them as much as a short sermon, generally from some passage of Scripture. I went, sometimes, beyond my strength, my bodily health was reduced, and once I was threatened with sickness. I had no special refreshings—sometimes was ready to give up my hope—yet, it was a new and pleasant scene of which I before had no idea. My mind, for the most part was clear and comfortable, and I trust the Lord was graciously with us, and blessed my poor exhortations to his children and to some thoughtless sinners.”

The reader will be gratified, in this place, with an extract from a letter, addressed to the compiler by an aged servant of Christ, who was an eyewitness of Mr. Hallock’s activity and usefulness in this revival.

“ P——.

“ The first of my acquaintance with him was in the summer of 1779, in the place now called Goshen. The season was remarkable for the display of the power and mercy of God, in bringing lost men from the bondage of sin into the liberty of the Gos-

pel. Mr. Hallock, I think, was the first who manifested a Christian hope. From this time, it seemed that his whole soul was engaged to promote the glory of God, the advancement of the Redeemer's kingdom, and the salvation of souls. I attended conferences with him, constantly, through the awakening, or till near the close of it. It was his general, and perhaps I may say his constant practice to give an exhortation. In these exhortations, he did not want for ideas, nor for words to express them. They were fervent and affectionate. The spring following, I returned to the place of my nativity. There, I continued till 1788, when I came with my family to this town. In the autumn of 1790, he made his first visit in this place. On renewing our acquaintance, I found him to be the same humble, pious, devoted Christian, that he was eleven years before. When we came together—after the usual salutation, he addressed me in these words: 'I hope our interview will be spiritual.' And, indeed, it seemed that this was his aim in all his visits. For, he was eminently a spiritually minded man. I do not recollect, that he ever visited at my house without praying before we parted. This I can say; I loved, esteemed and revered the man; and the recollection of the delightful seasons I have passed with him still affords a solemn pleasure.

“ I am, &c.”

It is not a little gratifying to find so good a *beginning* to that course of unwearied effort in the cause of Christ, which, by the grace of God, Mr. Hallock

was enabled steadily to pursue for almost half a century. Though not without seasons of darkness, yet, on the whole, the time of his spiritual espousals seems to have been, emphatically, "the day of the gladness of his heart." In conversation with a friend, some few years since, he expressed the following sentiments in nearly the following manner. "The most pleasant revival, I think, which I ever witnessed, was that in which I obtained my hope. I then knew little of Satan's wiles, and the deceitfulness of the heart. I was free from the care and anxiety of a settled pastor. The scene was new, and I gave myself up to the enjoyment of it. But since I received the charge of souls, it has been different. I have found revivals to be such critical and important seasons, that my solicitude and sense of responsibility have greatly checked my joy. Now, on seeing a person altogether careless, in a time of God's special mercy, I tremble for fear he will be left without a share in the blessing. If I find one under slight serious impressions, I am in distress because he has not a deeper sense of his sin and ruin. If I discover a case of pungent conviction, my joy is limited by a fear that this person will yet grieve the Holy Spirit, and be given over to a reprobate mind. When I meet one in the first transports of hope, I trust I feel a peculiar satisfaction, yet I cannot but remember the stony-ground-hearers, and pray God in my poor way, to save from fatal delusion. When I find a professor of Christ fast asleep, my heart sinks within me: and on seeing in professors or young converts a forwardness to promote the work,



I am sometimes afraid they will do serious injury, through a want of knowledge or of prudence. And O, how anxiously do I watch any changes in the work ! how exceedingly trying to see evidence of its decline ! How do I tremble, for fear our sins as a church, and especially my own defects, should provoke God to withdraw his gracious influence. Thus, brother, turn what way I will, a revival, with all its animating things, is to me a scene of amazing solemnity. And then you know, how a mistaken zeal sometimes leads our brethren of other denominations to take advantage of such a time, and come in among our dear flocks to entice away the inexperienced lambs."

But these feelings of pastoral solicitude must not be taken for a distrustful spirit. No man, in a season of religious revival, seemed to have more entire reliance on the arm of Jehovah. Yet, he was tremblingly alive in the use of divinely appointed means. It should also be stated, that Mr. Hallock ever held in high estimation the judicious efforts of laymen, and that he had great confidence in the leading members of his own church. Few clergymen have given equal encouragement to meetings of youth, in which the more prominent young converts might take an active part. This we might, indeed, expect, from a knowledge of his own early practice in such meetings. Within a year of his death, he spoke with strong emotion of the grateful assistance which he had received in revivals from members of his church ; and expressed his conviction that it was

even more valuable than the labors of an evangelist would probably have been. He added ; “ I believe, that when God has a special work of grace to perform in any place, he usually provides some prominent instrument ;—that this is sometimes an obscure individual in the church, who receives for this purpose a fresh anointing, and then is peculiarly active and useful in arousing his more tardy brethren to duty.”

### CHAPTER III.

Mr. Hallock begins to think of preaching the Gospel.—Commences preparatory study.—Severe trial at Northampton.—Return to the farm.—Pleasant reflections.—Resumes his books.—Makes a profession of religion.—State of his heart.—Activity and usefulness in the church.—Resolutions.

MR. Hallock's narrative continues: "I would here notice, that, for several months, I had had almost a constant impression of my having a call to be a preacher of the Gospel, and a strong desire to be thus employed, if the will of God. Several of my friends mentioned the thing to me, and asked me if it was not my duty to devote myself to the Gospel ministry; some, to encourage me, made me small presents.

"In April, 1780, I went to Northampton, to see Mr. Dwight, now president of Yale College, to know if I could attend his school the ensuing summer. The twentieth of May was the noted dark morning.\* While others around me were terrified, I do not know that I felt the least agitation, but spake to them concerning Jesus. In the afternoon we had a meeting, and I addressed them with unusual freedom—the attention of the people was greater than common. May twenty-fifth, I began to study with Mr. Joseph Barker who was preaching in Goshen, as a

\* Mr. Hallock here refers to what has been called, in the Eastern States, "*the dark day*." It was a time of general consternation—the sun, from some unknown cause was so far obscured, that the light of candles was needful.

candidate. My board was given me by the neighbors. About this time, I had, I think, rather a greater sense than common of the wickedness of my heart, the temptations of this world, and my exposure to be overcome by them; also, of my absolute dependence on the Lord, and that if saved it must be all of free grace.

“On the ninth of June I wrote thus: ‘Things do appear more clear than they did. Blessed be God for it, forever and ever. O my soul, praise the Lord, and call upon his name; O praise him, while you have strength to move.’ I was now much in the habit of writing a sort of verse, like the following, which I find written in my diary on the twenty-first.

‘I am a sinner, and most vile  
Of all the human race,  
Lord, wash away my sins, I pray,  
By thy free, sovereign grace.’

“On the seventh of August, I went to Northampton and joined Mr. Dwight’s school. I was one of the oldest scholars, and yet the most deficient in learning. My mind was seriously impressed; the school in general were light and vain. The dry study of the Latin was also a great trial to me; for I wished to spend my whole time in reading the Bible and other religious books, in connexion with other spiritual duties.”

Mr. Hallock, afterwards, in conversation with his brother, remarked, that he could not study Virgil with interest and delight, because there was nothing

in that heathen author about Christ. His narrative proceeds :

“ My health, at the same time, failing, it was not long before I sunk away into the most distressing melancholy,—soon became entirely discouraged and went home, with a view to be a farmer, if God should spare my life, despairing of ever being a minister of the Gospel. The distresses of these days and weeks, no one can have any idea of, except by experience. My soul hath the bitterness of that season still fresh in remembrance. The laughing school cared nothing for me, neither did the stupid world. I knew that my friends would be mortified to have me return discouraged. I was like one aloft, on a rolling pole, and on the verge of destruction. I was ready to conclude, that all was against me as a Christian, and trembled for fear I should become an apostate. But, he who pitieth the afflicted and heareth the cries of the distressed and helpless, kept me in this dreadful day from total despair and utter ruin, and praised be his name. To the Lord Jesus I made my sorrows known, and looked for relief. I greatly feared, that, having given up all idea of the ministry, I should soon get buried up in the world, and care nothing about religion.”

In this state of discouragement he returned to the business of husbandry, and, for about three months, his studies were suspended. Of the state of his mind, in the time, he gives the following account :

“ My mind became more calm, and, contrary to my dismal fear, I found, that, though I had given up all hope of the ministry, yet, if ever I loved reli-

gion, I loved it still. This, instead of destroying my hope, strengthened it. On the seventh of September, I wrote : ‘ Things appeared to me more clear to-day—my soul seemed to long after God—his people and his kingdom still appeared lovely.’ After bitter complaint of coldness, worldly-mindedness and the like, I find written, November fourth : ‘ Last Wednesday night, I experienced a great revival of religious feeling,—whether true or false God knoweth,—I felt grieved to see or hear any thing done against the ministers of Jesus, and I think they looked beautiful for their work’s sake. I also felt a desire to be made, though unworthy, an instrument of the glory of God and of good in the world.’ In the forepart of December, my hope, respecting the Gospel ministry, began to revive, and on the fifteenth of this month, I went to school again to Mr. Barker. After writing, December ninth, ‘ It appears to me, that I am the most ignorant, and that I never shall be fit for any service in the world,’ are these lines :

‘ Though I am dark, yet Christ is light,  
Though I am weak, yet Christ is strong,  
And he can give me heavenly light,  
And in his service make me strong.’ ”

Mr. Hallock spent the next year in the study of Latin—part of it at Northampton, in the academic school of the late Dr. Dwight. He afterwards pursued his studies, for about eighteen months, with Rev. Mr. Strong, of Williamsburgh.

“ On the eighth of March, 1781, I made a public profession of Christ, and united with his church in

Goshen. Among the things I then wrote are these words : ‘O, the solemn oath that I have made this day. O that God would give me grace to live according to my promise, that I might so walk as not to bring a reproach upon the religion of his dear Son.’ In September, 1782, when I suppose I was fitted for college, I felt for some time unwell, and was threatened with serious illness. I then wrote : ‘Dark symptoms of sickness seem very different from what they once did. They do not appear terrifying or awful, but more like friends than enemies, because they are many times used as instruments to open the way for saints to their Father’s house. O Lord, search me, and try me, and leave me not to build upon a false foundation.’ One thing, that greatly tried me for a year, was an unmanning bashfulness, so that sometimes I could hardly repeat my lesson. It attended me in prayer, and almost every kind of performance, and I greatly feared, it would effectually disqualify me for the ministry. I believe now, though I did not think so at the time, that it was owing to the state of my nerves, weakened by study.

“ About this time, I began to make the following resolves, and, from time to time, continued to make them, according to my situation and the occurrences of my life. These I resolved to renew, once a week, unless unavoidably interrupted ; which I have done, and I trust, to my spiritual profit.\* Endeavoring to lean on the Beloved for strength to perform :

\* The reader will recollect, that Mr. Hallock wrote this account of his life in the years 1815 and 1821.

" 1. I am resolved to avoid all known sins, and to practise all known duties ; to read the word of God, and other good books, and go according to the light I find in them.

" 2. Resolved to watch over my conduct respecting my aged parents, never to give them an unkind word, but to love and honor them, as enjoined in the fifth commandment, and to obey and follow them, wherein they follow Christ.

" 3. I am resolved, three times a day, unless my circumstances render it impossible, to retire and read a portion of Scripture and pray ;—to be much in ejaculatory prayer, and in times of unusual trouble to be more than commonly prayerful.

" 4. Resolved to keep a general journal of the most remarkable occurrences of my life.

" 5. Am resolved to be faithful to my dear consort, to seek to instruct, watch over, and bring up my children in the fear of God, and to pray and travail in birth for them, until Christ is formed in them the hope of glory.

" 6. I am resolved to show my superiors, inferiors and equals due respect at all times, and not to have the faith of our Lord Jesus Christ with respect to persons.

" 7. Am resolved to be careful of another's character, and to say nothing against him directly or indirectly, unless I think the interest of religion and the honor of God call me to it.

" 8. Resolved, never to look upon myself to have attained, but to press forward.

" 9. Resolved, never to put myself forward in any



thing, especially in matters of religion, but always to take the lowest place.

“10. Resolved, in all my troubles, to be careful how I complain or speak of them; and to say and do that which may be most for the glory of God, who is as worthy of praise in my adversity as in my prosperity.

“11. Resolved, the first thing in the morning, to give myself up to the Lord; to study what I can do most for his glory that day, and by prayer to set about it; and that this shall be the last thing at night.

“12. Resolved to receive all unkindnesses with patience, to keep counsel and speak against no persons, unless I think I am in duty called to it.

“13. Resolved, if in my power, to read at least four portions of Scripture, or hear them read, every day.

“14. Resolved, to try all my sermons by God's word, and endeavor to get good from them before I preach them, and to deliver them as if I was about to give up my last account.

“15. I am resolved, not only to preach what I find agreeable to the word of God to others, but to endeavor to practise it myself.

“16. Resolved, that nothing be lost, but, that what little time and strength I have, be spent in the service of God.

“17. I am resolved to pray for all people, especially for the church and my enemies.

“18. Resolved, never to be too much lifted up.

nor too much cast down, but to hope in God and not indulge despair.

“19. Resolved, to watch against the love of this world, as a sin which doth easily beset me.

“20. Resolved, to inquire with candor after the truth for the truth's sake, taking the word of God as my only guide, looking up to the Holy Spirit to guide me into a right understanding of it.

“21. Resolved, to watch against a murmuring, fretful spirit.

“22. Resolved, to watch in the day of prosperity, lest I forsake the Lord.

“23. Resolved, to ‘remember the Sabbath-day to keep it holy.’

“24. Resolved, to avouch the Lord Jehovah, the Father, the Son, and the Holy Ghost, as my God and Father, my Redeemer, Sanctifier and Comforter, through the everlasting atonement of Jesus Christ.

“The preceding resolves, I have generally renewed Saturday evening, with a covenant, in which I have endeavored to give my heart, soul and body, name, interest and happiness, for time and eternity, to God in Christ ; also my wife, children and friends ; my people, the world, and dearer Zion ; that all might be consecrated to the fear, service, kingdom and glory of God :—at the same time praying, that God would be my Father, and put me among his children ; that the Lord Jesus Christ would be my prophet, priest and king—my righteousness, wisdom, sanctification and redemption ; and the Holy Spirit, my sanctifier, supporter and comforter. And although, as I have said, I trust, the weekly renewal

of the preceding resolves and covenant has been profitable, and tended to prepare my mind for the Sabbath, yet the practice has taught me this ; that it is one thing to covenant and resolve, and another to do ; or, in other words, how much easier it is to resolve and covenant than to perform ; and that I am absolutely dependent after all, on the gracious and quickening influences of the Holy Spirit.

## CHAPTER IV.

Goes to Connecticut and studies under the direction of Mr. Fowler.—Enjoys a religious revival.—Conversion of Miss Humphrey, afterwards Mrs. Hallock.—Spiritual feelings.—Useful labors.—Visit from his brother.—Earnest desire to preach the Gospel.—Pursues study with Rev. Samuel John Mills of Torrington.—Short journey.—Residence in Stockbridge, with the late Rev. Dr. West.—His opinion of Edwards on religious affections, and of Taylor and Edwards on original sin.

“ I HAVE considered 1783 an important year to me. I suppose I was fitted for college in the preceding September. On the invitation of Mr. Abraham Fowler, who had preached at Goshen as a candidate, and with whom I had formed an agreeable acquaintance, I sat out the twenty-sixth of May, for his house in West-Simsbury,\* Connecticut, with a view to spend the summer with him in study. The day I left home, I wrote thus : ‘ Left one poor brother and seven sisters, as I have reason to think, in an unconverted state—it is a cutting thought—O Lord, pity them.’ I did not then know, what I afterwards found to be a fact, that my youngest sister had a hope. I tarried with Mr. Fowler until the first of October. Mr. Edmund Mills preached this summer in West-Simsbury, and Mr. Fowler at Salmon-Brook. Mr. Mills was very spiritual and had great assistance from above. Not long after he came, a revival of religion began. I believe, about one hundred manifested hope. Before it commenced, the

\* This is the place where Mr. Hallock spent the remainder of his days—the name being afterwards changed to Canton.

church and Sabbath were almost lost; now the church was gathered, reformed and increased. About the middle of August, Mercy Humphrey, now Mrs. Hallock, obtained her hope. She was a daughter of Oliver Humphrey, Esq. and sister of Mrs. Fowler, with whom she boarded, while keeping the district school. Besides meetings on the Sabbath, and lectures, I sometimes attended three or four conferences in a week. And often, if there was no minister, I prayed, read a portion of Scripture and made remarks. I wrote, nearly every day, what I did, and the exercises of my own mind—doubts and hopes, trials and comforts. But, as they were nothing extraordinary, and quite similar, I shall only transcribe the journal of two days.

“August 17, 1783. Lord’s day, West-Simsbury. Some enlargement in prayer, this morning, in secret and in the family. My mind, last night, dwelt on the things of religion. I am continually in trouble, by reason of darkness and sin. Talked considerably, last evening, concerning the agency of God’s Spirit—I trust it has been profitable. Heard Mr. Edmund Mills—dull for the most part—find I have a dreadfully wicked heart—some profitable discourse at night—think I have some sense of my dependence on God—had a conference this evening—people appeared very attentive.

“August 29. Some life in closet prayer, this morning. Many temptations to fight against. Three years ago, to-day, I was discouraged and concluded not to study any more. But God has marvellously supported me from time to time, until now. I trust

I can look back upon all my troubles from that time to this, and repeat the hundred and nineteenth Psalm, last part, [Watts' version,] with application to myself. When one trouble comes, another goes ;—in prosperity, the world is bewitching ; but adversity brings a gloom upon it and I can more easily forsake it.

‘ Arise, my soul, from earthly things,  
Thy better portion take.’ ”

One of the few subjects of this work, now alive, states, that Mr. Hallock, at this time, was as interesting and useful as he was active ; that he manifested not a little skill in his defence of the truth against the assault of gainsayers ; that no sooner was the regular service of a meeting closed, than he would be surrounded, often, by a group of listeners, who were unwilling to retire, while one, so able to give instruction, was willing to impart it.

“ One thing which occurred, when I lived at Mr. Fowler’s, I can never forget ; namely, an unexpected visit from Moses, my only brother, and about two years younger than myself. I left him in May, devoted to the world. My feelings for him were sometimes unutterable. To my surprise he came to see me, apparently pricked in the heart. I had heard that he was unwell. The news had given me much anxiety. Now his health was nearly restored, yet he was evidently under serious impressions. He remained with me several days. We attended many meetings—two public fasts, one at Simsbury, and one at Granby, where we parted. To me it was a solemn parting, and I believe, to him. He viewed

himself, as I have reason to think was the case, unreconciled to God and a child of wrath. By him, I sent letters to my friends in Goshen and Williamsburgh, in which I gave some account of the awakening in Connecticut. These, I afterwards found, were much read by those who felt an interest in such things. My father wrote to me, in consequence, that if I wished to do good, I must write more about the revival."

It was possibly from this hint, that Mr. Hallock, throughout his life, made no small use of letters, in his select circle of Christian friends, in the social meeting, and in the house of God. For this purpose, he was accustomed to borrow and copy religious letters of marked interest, especially those which contained important facts in respect to revivals. He had indeed a rare talent to turn to some good account this form of information.

The following extracts from his journal exhibit the state of his mind in the summer of 1783, touching the great and good work of the Christian ministry :

"Felt my heart glow, to engage in the work of the ministry. O may God fit me for that great work, and use me for his glory in that way, if it may seem good to him." "Had a great desire, I believe to excess, to turn my study wholly upon divinity." "Felt impatient to study so long, before beginning to preach. O that I might learn patience and be quiet as a child." "What it means, I cannot tell, but I have a desire to be an *itinerant* preacher. If it be the will of God, Amen ; but O may I never run of my own mind."

"September, thirtieth, 1783, I left West-Simsbury, and went to live with Rev. Mr. Mills, of Torrington, with whom I had formed an endearing acquaintance. It was trying to part with Mr. Fowler, *his* family and the Christian friends, with whom I had been, for more than four months, in a day of such interest, with no thought of meeting them again, at least, to live together in this world. On the twentieth of October, I received a letter from my brother, in which he gave me an account of his supposed conversion. It was like cold water to a thirsty soul. At Torrington, I saw many good ministers, heard them preach and converse, and was favored with their instruction and counsel. They treated me with parental kindness and tenderness. I made a point of retiring, three times a day, for prayer and reading a portion of Scripture—sometimes, set apart days for private fasting and prayer. Although I saw my heart to be sinful, and was troubled with carnal affections, yet I commonly felt a peace within—not greatly elated, nor yet overwhelmed with distressing doubts and slavish fears.

"November, twenty-fourth, I left Mr. Mills' for home, wishing to go by the way of Stockbridge. Put up, with Rev. Mr. Knapp, of Winchester. Attended a meeting with him in the evening, and, at his request, made a prayer and said a few words. It was a time of revival here. Next morning, had some freedom in prayer. Felt, I thought, as strong desire to be an itinerant preacher, as the thirsty traveller feels for cold water. After breakfast, parted with the agreeable Mr. Knapp—called, a little



while, on the Rev. Mr. Robbins, of Norfolk, and was delighted with him as a man, and a minister of Jesus. Lodged at Sheffield. Here, I was peculiarly tried, with a rude, profane company, which made me desire, that I might be made as faithful in the service of the Lord, as they were in the service of Satan. Next day, rode to Rev. Mr. West's, of Stockbridge, and agreed to study awhile with him.

" Nov. 28. Have been from home six months. Think the past has been a profitable summer to my poor soul. Hope to see my friends at Goshen, to-day. May I conduct like a Christian, so long as it shall please God to continue me there.

" Dec. 4. Attended a wedding—prayed with, and spoke to the young people—they were civil and attentive.

" Dec. 10. Came to Rev. Mr. West's to study with him. And now, Lord, wilt thou be with me, indeed, and bless me, while here, and I shall be blessed. Had, this evening, freedom in mind, and some sweetness in meditation and prayer.

" Dec. 16. This day, finished the reading of Edwards on the Affections—approved of it. O may I grow in knowledge and in grace.

" Dec. 17. Resolved to keep this as a day of private fasting and prayer.—Found it in some measure pleasant.

" Dec. 20. Finished reading Mr. Taylor on Original Sin. I know that his scheme will not answer for me,—my wound is too deep. O Lord, deliver me from the horrid belief, that we are not sinners by nature.

"Dec. 26. Finished reading Mr. Edwards on Original Sin. I think he has been faithful, and that his book is excellent; yet, in some places, I think he ascribes too much of our sin to Adam. He, by no means, holds forth our sinful nature too much.

"Dec. 31. When I am well and hungry, I delight to be called out to breakfast—O may I delight still more to be called out to prayers. May I hunger more after God, than for my necessary food. I am now brought to the close of a year, in which I have received great and innumerable mercies; but my sins have been infinite every day. O may I sink in my own view, and may the Lord God be only magnified in my heart.

"Jan. 1, 1784. I now enter upon a new year—O may I enter on a new life. Now I am one year nearer the Millennium. Now I am one year nearer the eternal world. 'So teach me,' O Lord, 'to number my days, that I may apply my heart unto wisdom.' Set apart this day for fasting and prayer, and to renew my covenant and resolutions."

## CHAPTER V.

Applies for license to preach the Gospel.—First disappointment in respect to this object.—Second disappointment.—Third disappointment.—Subsequent feelings and deportment.—Fruit of his labor in the circle of his relations.—Receives license to preach.

MR. HALLOCK, having now pursued preparatory study, nearly four years, resolved to apply for license to preach the Gospel. Ardor of piety prompted him onward, as it has many other valuable ministers, without the advantages of a public education. While, however, his attainments in science and literature were quite limited, his knowledge of his great text-book, the Bible, in its various and high practical bearings on a world lying in sin and ruin, was not deficient. From the time of his conversion, he had made this holy volume, as we have seen, his diligent and prayerful study. If he could not, with some theological students, bring to the investigation of Scripture a knowledge of different languages, and the acuteness of mere criticism on words and phrases, he had the advantage of most, in that child-like simplicity with which he took God's plain declarations. He loved to sit at Jesus' feet; and his faith could there receive with joy, what his reason failed to comprehend. The uprightness of his heart, which gave him a high relish for divine truth, was in fact, a sort of moral test; and a far safer test, no doubt, than the widest range of learning and the best rules of biblical criticism, with a heart at enmity with God. Seldom has the world seen so fine an il-

illustration of our Savior's words; "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Few men could quote, at pleasure, from every part of the Bible, with so much ease and aptness. In subsequent life, he was indeed *mighty in the Scriptures*.

These remarks can furnish no solid objection to high intellectual culture, as one important qualification for the Christian ministry. They show rather, in connexion with the rare usefulness of Mr. Hallock, how much, devoted piety with industry and perseverance, may accomplish without it.

But, the great disadvantages of a limited education, of which he himself was not insensible, were still farther relieved, in his case, by an uncommon share of good sense, prudence and practical wisdom. No man could despise him. His excellence of judgment, his moral dignity, his decision of character, commanded universal respect. The deep feeling also, and the sincerity which were ever manifest, in his looks, his conversation, his prayers, his preaching, his whole intercourse with men and with God, went far to give him that weight of influence which he possessed among all classes of society, and especially in the church of Christ.

Yet, it seems to be a principle in the government which God exercises over this world of sinners, that humility should go before honor—severe trial before marked success. He who prepared Moses for his station, by a forty years' discipline on the mountains of Midian, and David for his throne by the persecution of Saul, did not allow Mr. Hallock to enter upon

the work, in which he foresaw his future eminence and usefulness, until he had first put to a severe test his faith and patience. This will sufficiently appear, in the selections which constitute the present chapter.

“Jan. 5, 1784. Not without some life in prayer. Expect, to-morrow, if the Lord will, to be examined, as to my qualifications for preaching the Gospel. O Lord, I am very unfit—O that thou wouldst sanctify me for so great a work.

“Jan. 6. Rather gloomy in mind, this morning. It being stormy, I expect not to attend the Association. I have a great desire to go; from what end, O Lord, thou knowest. Many times, clouds surround the *kind* providences of Jehovah—I am sure it will be for the good of his kingdom, and this I profess to seek. Then I ought to rejoice; and to the wisdom of my Lord and Master commit all that I have or desire; and, sweetly as babes sleep, submit all to his direction. O that this might humble me—trust I feel a degree of resignation—O Lord, search my heart.—

“The weather now appears more favorable. Mr. West advises me to go without him. Lord, wilt *thou* go with me.—

“Rode to Egremont—rainy—the road bad—no one came to the Association but Rev. Mr. Avery. I told them my errand, but they could not proceed to examine me. They treated me with much kindness. Trust, I felt in some degree willing that God should govern.

“Jan. 7. Rode home and dined with Mr. Avery.

We had a few small potatoes boiled, with a piece of salt pork, but no bread, and not a word of complaint. Neither did they appear mortified, but pleasant and agreeable. I have considered this, one of the most agreeable dinners of my life. When I shall be examined now, I know not. O Lord, may I enjoy thy presence, and it shall be enough.

“Jan. 8. Set apart this day for prayer and meditation; to humble myself before the Lord, and to notice the dealings of his providence. Though a great want of spiritual life, yet I trust it has been profitable.

“Jan. 14. Set apart this day for fasting and prayer. O Lord, be pleased to grant the assistance of thy Holy Spirit.—

“Some spiritual life. O may I improve, under all my advantages.

“Jan. 19. Have been much concerned, even to sin, for fear something would occur to prevent my examination. I have, for some end, an earnest desire to enter the work of the ministry. This is to me a gloomy day, as there is a terrible storm of snow from the northeast, and as Mr. West has been so kind as to call a special meeting of the Association, to-morrow, at his own cost, with a view to my examination. I find I can see more of my wicked heart in one day of adversity, than in a thousand days when things go according to my mind. O Lord, the Maker of heaven and earth, may this dispensation of thy providence humble me, and what I have seen of my wicked heart bring me low at thy feet forever.

“Jan. 20. The wished-for-day is past, when I

hoped to be examined and approbated, as a candidate for the Gospel ministry. But God saw otherwise, and blessed be his name. The season was so severe that not one minister attended. I see now no prospect of my examination, if I should live, until April, the usual time for the Association to meet. O Lord, thou canst open a door sooner, if thou seest it best; but if not till the end of these eleven long weeks, nor then, thy will be done. I think my studies delightful, but I long to come forward. I saw others in trouble, to-day, as well as myself—was at a house where one of the dear children was dead—discoursed with the afflicted parents, and prayed with them—had some freedom. I have great reason to bless God for his mercies,—that I am well and enjoy uncommon serenity of mind. The hundred and nineteenth Psalm, last part, has been pleasant.

“Jan. 21. Dark and gloomy, this morning. Expect to set out, to-morrow, for home. O Lord, may this disappointment work for my good. One thing which has tried me much, and greatly increased my doubts in respect to duty, is this: Mrs. P——, in whom I put great confidence, seems to think, that the providential embarrassments I have had, in regard to my examination, are the voice of God against me. She says, she should rather advise me, as her son, to go home, and think no more of preaching the Gospel. It appears, however, to me, that it would be unsafe to make trials, in these things, our guide; and that adverse providences may be to try the faith of God’s people, as in the case of Job.

“Feb. 3. By Mr. West’s advice, I offered myself

for examination before the Association of Hampshire county, which met this day at the house of Rev. Mr. Strong of Williamsburgh. But the Association thought not best to examine me, and for the following reasons, which they gave me in writing :

“ 1. It is a rule of long standing, with this Association, not to approbate gentlemen to preach, who have not received a public education : although this general rule has been dispensed with in special cases, yet with particular caution and care.

“ 2. It is a rule with them, that whoever is examined must be previously introduced and recommended by some member of the Association.

“ 3. A departure from these rules, by the small number of gentlemen who are convened, would be judged highly improper.

“ For these reasons, we cannot consistently comply with the request of Mr. Jeremiah Hallock. We mean not hereby to insinuate any thing to his disadvantage ; neither have we undertaken to judge of his qualifications for the work of the ministry ; nor would we have him in the least degree discouraged from prosecuting his design and pursuing his studies, by this decision of the Association.

“ Extract from the minutes.

“ *Attest, SOLOMON WILLIAMS, Scribe.*”

“ They likewise told me, that the candidates should apply three months beforehand. I asked them to examine me, and then, if they thought fit, to reject me. It seemed rather hard, but perhaps I was mis-



taken. My trouble is great. But no one knows what he can pass through, before he has the trial. O Lord, 'as my days, so may my strength be.' Thus have I been disappointed, three times, in my hopes to obtain examination. They have been three tedious seasons. I need the patience of Job, the wisdom of Solomon, and the benevolence of Paul; but I have neither. O Lord, give me patience, wisdom and love; and may this be to me a profitable school.

"Feb. 5, Goshen. I set apart this day for fasting and prayer—will the Lord be with me. O Lord, if it be thy will, may I return to my studies again, and wilt thou lift upon me the light of thy countenance which is better than life.—

"Some freedom in prayer. I find so little life, I am at times almost discouraged. I find it more than I once supposed, to have good evidence of personal piety. Spent the latter part of the afternoon, with some Christian friends. In the evening, attended a conference. Am too ready to complain of my troubles—made this resolution:

"Resolved, in all my troubles, to be careful how I complain or speak of them; and to say and do that which may be most for the glory of God, who is as worthy of praise in my adversity as in my prosperity.

"The people of Goshen had no minister, and expected I should preach for them, if licensed. Some were therefore disappointed, and offended with the Association. They would have had me go on and preach for them. But I thought not best—I thought that if the Lord designed me for the ministry, he

would in his own time and way open the door into it."

Mr. Hallock now spent about seven weeks in Goshen, reading works on theology, making religious visits, instructing a few youth, and attending frequent meetings. His practice, at this time, was to spend every Thursday in private fasting and prayer. In the course of this period, he had the happiness to witness the conviction and apparent conversion of four beloved sisters, beside the improved state of a fifth sister, whose hope of salvation through Christ was of earlier date. Some of his neighbors, also, were at this time aroused from the deep sleep of sin, and many backslidden Christians reclaimed. On the twenty-third of March, he left his father's house to visit his new circle of friends in Connecticut. From this journey he returned to Stockbridge, just in season to attend the stated meeting, in April, of the Berkshire Association.

"April 4. Trust I have enjoyed God, in some measure, to-day. O may I wear out in his service. O may I learn to spend my time in religion, as prudently, as the avaricious husbandman does his to obtain the world.

"April 5. Set apart this day for fasting and prayer. I have been greatly perplexed for fear of a storm, to-morrow, so that the Association cannot meet. I have been wicked in having so much concern. Find it hard work to keep under the corruptions of my heart. For my sins in murmuring, to-day, I deserve hell forever. The prospect of a

storm increases. O may I submit all to a sovereign God.

“ April 6. After a melancholy evening, I went to bed. In the night I awoke, and heard the rain rattle upon the roof of the house. It greatly affected me, and I thought I must return home again disappointed. I tried to compose myself, but could not, until I thought of the words, ‘Stand still, and see the salvation of the Lord.’ I prayed the Lord to conquer my heart for himself. This morning, the dark clouds began to grow thin, and about eight o’clock the welcome sun appeared. Was scarce ever more glad to see it. Rode to Alford, and there met the Association. In the evening, they began to examine me with great tenderness and love. I was enabled to answer most of the questions, and read to them a sermon on Ephesians iv. 30. Afterwards, they gave me the following writing :

“ ‘At an Association of Ministers in the county of Berkshire, convened at Alford, on Tuesday, sixth of April, 1784 :

“ ‘Mr. Jeremiah Hallock offered himself for an examination, in order to obtain our approbation of his officiating as a candidate for the Gospel ministry. We proceeded to a strict and careful examination of the candidate, in the course of which he gave such proof of his proficiency in theological studies, of his acquaintance with the holy Scriptures, his soundness in the faith, and his experience of the power of religion on his own heart, that we are all persuaded, that he is called of God to preach the Gospel of Christ ; and, accordingly, we do hereby re-

commend him, as a regular candidate for the great work of the Gospel ministry, as one who we hope and trust will be eminently useful therein.

“ ‘STEPHEN WEST, Moderator.

“ ‘*Attest*, DANIEL COLLINS, Scribe.’ ”

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Up to this date, the compiler has had the assistance of Mr. Hallock himself, in making selections from the original journal, and incorporating them in the narrative of his early life, which he commenced in 1815 and closed in 1821. Here, that narrative ends, and of course we lose the benefit of Mr. Hallock's wisdom in any farther extracts from his private writings, and of his memory to connect or illustrate them by unrecorded facts.

## CHAPTER VI.

First effort in the pulpit.—Preparation and delivery of his sermons.—Their character.—His manner in preaching.—Entire devotion to his new and delightful work.—His pleasant grove.—Unexpected trials.—Supplies the pulpit in West-Simbury, afterwards Canton.—Feelings, labors, private devotions.—General practice at funerals and social meetings.—Some seals to his ministry.—Receives a request to continue at West-Simbury.

MR. HALLOCK'S first performance, as a preacher of the Gospel, with some of his feelings in connexion, he himself describes in the following terms :

“ April 7. Rode home with Mr. Parmele to Lee, in order to preach for him, next Sabbath. How I shall do, I know not.

“ April 10. As usual in prayer, morning, noon, and night—some troubled about to-morrow—at times, thought I could in some measure trust in God—visited a person on the brink of the eternal world—labored hard to get my sermons by heart.

“ April 11, 1784. Sabbath morning. Now the day is come, when I must appear in public. I have various changes in my mind.—Spent the morning in study and prayer, to as great severity as my nature would endure. Was a little embarrassed when I rose to begin service, but was marvellously delivered from the fear of man. I tried to preach from Joshua vii. 9. Did not look at my text or sermon. I was awkward and raw, yet for some reason had the attention. O may I learn humility. Spent most of the intermission in study and *prayer*. Had more freedom in prayer and preach-

ing, and thought the attention greater, in the afternoon than in the morning. Used my notes some in the latter part of the sermon. Felt weary, but had an agreeable conference this evening. O may I be strengthened to go on in the great work."

Mr. Hallock's practice, in the preparation and delivery of his sermons, was not uniform. At first, he wrote them, and committed them to memory. Not satisfied with this mode, he soon began to preach, at times, with the thoughts arranged by previous study, yet trusting for language to the moment of utterance. He also went forward, in a few cases, with still less preparation. At the end of nine or ten years, his custom was to preach a part of the time with notes, and a part of the time without them. During the most of his ministry, however, including all the last half, he commonly preached on the Sabbath, with his sermon before him, written out in full—sometimes, with the application in an unfinished state. And though, at more private meetings, he rarely made use of written discourses, yet the arrangement and excellence of the matter could scarce leave a doubt in any mind, either of the intenseness of previous study, or of the solemnity and fervor, with which the whole had been prayed over before the Lord.

His sermons were highly evangelical—void of human philosophy—a happy mixture of doctrinal, practical, experimental matter—good rather than great. The leading characteristic, in their structure, was unaffected *simplicity*, in thought, arrangement, and expression. The style was very plain and concise.

His meaning, a child could scarce misapprehend. With the Bible for his model, he rose, at times, to a bold and vivid imagery. In originality and felicity of illustration, he had few equals. Here, like his divine Master, he often availed himself of surrounding circumstances and passing events, in the physical and moral world. He made much use of the arguments and language of the inspired writers. His conclusions, no less than his premises, were supported by Scripture, in the application of which he had uncommon skill. No one suspected him of preaching himself, rather than "Jesus Christ and him crucified."

His manner was unborrowed—alike above art and description. The man who saw him *once*, in the attitude of Christ's ambassador, could never forget the deeply solemn countenance, the tenderness of tone, the slow and distinct articulation. He had little action, and made no effort at animation, yet every word seemed warm from the heart. In his whole appearance, there was the reality without the affectation of sanctity. For the tasteful and fastidious hearer, he had few attractions. In the absence of many things, which constitute what is usually termed eloquence, there was often a certain undefinable charm, that riveted every eye and ear—a power that reached and moved the soul. Perhaps, it was a combination of sterling thought, simple language, depth of feeling, and tones of nature. One of the finest writers in our country, on hearing Mr. Hallock preach, declared the performance the best specimen of sacred eloquence he had ever witnessed. In the popular

sense of the term, however, he could not be pronounced an eloquent preacher. Yet he ever seemed to have come from his closet to the pulpit, prepared to diffuse light and heat throughout the assembly.

In prayer, he was humble, appropriate, comprehensive, fervent, solemn. It seemed like the address of an affectionate child to a kind and beloved, yet revered father. No attentive hearer could avoid the conviction, that heaven and earth were brought near together. "I love to hear Mr. Hallock pray," said one who had often enjoyed the privilege, "because he speaks to God, as if he was acquainted with him." To the spiritual, who joined with him in devotional exercises, it was indeed a luxury.

From these general remarks on Mr. Hallock's appearance in the pulpit, we turn to his early course, after receiving license to preach the Gospel. He now gave himself wholly to his new and delightful employment. For several weeks, he was in Goshen and the vicinity, preaching in various towns every Sabbath, and often on other days, and visiting from house to house. Almost every week, he kept some time as a private fast. At one of these seasons, he writes: "This forenoon I set apart for prayer and fasting,—to renew my covenant and resolutions, and to seek God's grace and presence for the morrow, if I may be called to speak in his name. O may I keep it aright.—The devil has tried, what he could, to hinder me from keeping fasts, and I have need of pardon, for the sins of every moment spent in fasting and prayer; but, by the grace of God, I think



this has been a comfortable forenoon to my soul. I know not that I ever had sweeter meditation and prayer. The life of Cotton Mather was exceedingly sweet,—blessed be God, that I have seen that book. Felt willing, if I was not mistaken, to be used for God, in that way which he may appoint for me. O may I always be submissive to God.”

The next day, he writes: “Think I never had clearer views of the excellency of Christ—O may I ever be ravished with his beauty. Expect soon to go again to preach—may I am wholly at God’s glory. Though I am but a poor dark-lantern, yet may Christ speak through me to his honor, and may his power be seen.”

Again: “To-day, cleared a place in the woods for meditation and prayer—O that I might find God there.” This retreat for private devotion was near the house of his father. He called it his “pleasant grove.” Similar places he afterwards selected, in the various towns where he was called to labor; and when he had closed his term of service in any parish, he was as careful to take a formal farewell of these sequestered spots, as of the dear friends at his lodgings. But, while he had many hours of spiritual comfort—some of high delight, on his entrance upon the good work; the following passages from his journal show, that his trials did not end with his permission to preach the Gospel.

“April 21, 1784. Some freedom in prayer. Why it is, I know not, I feel myself in a thick cloud. My mind does not take hold of truth. I feel the disposition of the poor man, who buried his talent in the

earth, and then complained of God. I had calculated too much on comfortable times, if I might begin to preach. I find I can do nothing without God. O may it serve to humble me.

"May 4. Troubled and perplexed in mind, last evening, so that I could not sleep. Am at a loss whence my trouble springs, whether from a disorder of the body or mind. Have, in some degree, enjoyed the light of God's countenance, to-day; but I have dark times, this evening. Think I know something what that means; 'wearisome nights are appointed unto me.'

"June 11. Visited a friend, but with coldness. O Lord, forgive my sin and make my heart engaged O my bashfulness, when shall I be rid of it! O that I may be delivered from this 'thorn in the flesh.'

"June 21. Find I have a corrupt heart—there is no hope but in sovereign mercy. Feel hurt for poor unregenerate sinners—alas, what will they do in the end! Have been disappointed, in respect to some money—am in necessity for it—may I always consider the ravens and the lilies."

In the course of the first month from the date of his license, Mr. Hallock received an invitation to supply the pulpit, in West-Simsbury, now Canton, and another to remain at Goshen, where he had lived from a child. In compliance with the former request, he entered the field of his future labors, the latter part of June. The feelings, with which he commenced his useful work, he has left on record

"June 27, 1784. West-Simsbury, Sabbath. As usual, this morning, in secret and family prayer. I

feel weak—O Lord, strengthen me, I pray thee, in body and mind, to the duties of this day.—Some freedom in meditation, particularly in thinking over what God has done for me both in spiritual and common blessings, and my poor improvement of them. Was assisted to speak with some freedom in the forenoon—more dull this afternoon. Felt very melancholy after meeting; better, towards sunset. Attended a conference this evening with some freedom.

“June 28. Am sometimes almost discouraged, and ready to return to work on a farm; but suffer me not, O God, to look back, now that I have put my hand to the plough. I can do nothing of myself. O thou who comfortest those that are cast down, protect and keep me, that Satan may not sift me as wheat.

“June 30. Scarce ever enjoyed a pleasanter morning—freedom in discourse, and in secret and family prayer. O that the dark clouds may all be overblown; that I may ever ‘sit under his shadow with great delight,’ and enjoy his presence, the loss of which is more to be dreaded than death.

“July 1. Attended a full conference, this evening. Attempted to pray, and to discourse upon the two thieves. The dear people are indefatigable in attending meetings. ’Tis evident, God has been among them. O that he would carry on his work here, till the day of Christ!

“July 2. Set apart this forenoon to renew my covenant with God, and my resolves; to fast, pray, and ask forgiveness of sin; to ask God to direct me to a

subject and to matter for the Sabbath, and also to take away my cold heart and guide me into all truth. —Some freedom and satisfaction, but have great reason to mourn for my deadness. Visited a friend, just at night. Had some pleasant conversation with friends, this evening. As usual, in secret prayer, morning, noon, and night.”

The last sentence of the preceding extract, or somewhat of like import, occurs very often in the diary which Mr. Hallock kept at this time. It seems to denote a calm, pleasant state of devotional feeling, at an equal remove from that marked elevation and depression of spirit, which he sometimes mentions.

“ July 3, Saturday. Prayed over my sermons before the Lord, this afternoon. Visited Mr. J. B—. May he get well, serve God here, and live with him beyond the grave. By what I hear, my preaching last Sabbath, was to general acceptance. Blessed be the Lord. O Lord, be with me, to-morrow, I pray thee. Find I have a dreadful wicked heart. May I enter upon holy time, with a heavenly mind.”

Throughout Mr. Hallock's life, he was distinguished for his attention to the sick. It was enough for him to *hear* of the illness of one of his dear people. He did not wait for a particular request to visit the sufferer. And his known tenderness of feeling, and mild, affectionate manner, added to a belief in the value of his prayers and counsel, always made him more than welcome at houses of sorrow. In no situation did he more resemble Him who could be touched with the feelings of human infirmities—in none

did he appear to better advantage, than when bending with a look of mingled love and pity, over the couch of pain ; whether to make, in the soft tones of sympathy, some kind inquiries respecting the state of the body and the soul ; to impart Christian instruction, or devoutly to intercede with the hearer of prayer for the recovery of the patient, and still more earnestly for his salvation.

In the remainder of this chapter, we shall find, beside other things, some specimens of Mr. Hallock's frequent practice on several points, particularly, private devotion with his clerical brethren, at their houses and his own ; the same duty, in some retired grove, as they passed from one town to another ; his ministerial labor out of the place of his residence ; his preaching at funerals and encouragement of social meetings.

“July 9. At West-Britain, in the morning—prayed in secret with Rev. Mr. Miller. Rode to West-Simsbury with Rev. Mr. Mills and Deacon Case—prayed by the way in a silent grove. This afternoon, Mr. Mills preached two sermons—I tried to make two prayers, read one psalm, and spoke a little upon the book of Ruth.—Agreed to return to this place again ;—if it be thy will, O Lord, that I should come, do thou come with me. We have had a conference, this evening—trust I had some life. Was delivered, yesterday and to-day, from the fear of man—may I ever be humble, and esteem others better than myself ; but, O Lord, when I am called to speak before my venerable fathers in the ministry, or elsewhere, O may the thought of flesh and blood go out of mind.

"July 10, Saturday. This morning, parted with Rev. Mr. Mills—engaged to preach for him, Wednesday next—O Lord Jesus, wilt thou honor the meeting with thy blessed presence, and enable a poor worm to speak for thee. To-morrow, expect to be at West-Britain. I view myself to lie at sovereign mercy, without any thing at present or in prospect to recommend me to God; yet I do not consider this an argument against prayer, but a most weighty argument in favor of it:—hence, by the help of God, I would devote the remainder of this day to fasting, meditation, and prayer,—to pray over my sermons before the Lord, to ask his assistance for the morrow, and to renew my covenant and resolves. O may it be a good day to my soul.

"July 13. Took a short account of the history of Christ from the four evangelists. O that the name of Christ may ever strike my soul into a heavenly frame. Preached a lecture about sunset—had a short conference afterwards, as usual. Had an agreeable interview with some friends, in the evening. Some freedom in prayer. Troubled with remaining corruptions—O happy hour, when I shall get a complete victory over all sin.

"July 14. Rode to Torringford. After spending some time in prayer and meditation, I tried to preach—had uncommon freedom. 'Tis astonishing, that God should assist such poor creatures as we are to preach his word. Feel much exhausted—O Lord, may I be weary *in* thy work, often, and wear out for thee; but O may I never be weary *of* thy work.

"July 19. Read President Stiles' Election Ser-

mon. While he extols General Washington, O may I extol Jesus Christ—Washington is a man, but Christ is God.

“ July 20. Retired early for prayer, and found uncommon sweetness—it is best to pray early.

“ Aug. 1, Sabbath. Blessed be God, I am brought to see a new month ; may I live a new life. Spent some time, this morning, in prayer and repeating my sermons. Expected all the week, that I should hardly be able to preach, but scarce ever preached with greater freedom. Spent part of the intermission in discourse, and part of it in meditation and prayer. Had a conference, this evening. O the boundless mercy of God, that should allow and help a poor worm to preach his word. O may I have grace and strength to go on until death. O may I not live idle.

“ Aug. 2. Spent most of the day in visiting. This morning, Mrs. Rachel Case died. She was about eighteen years old, and left a sorrowful consort and one sweet babe. Towards sunset, they invited me to preach a funeral sermon.

“ Aug. 3. Rose, about sunrise. Retired, about an hour, for meditation and prayer. Was strengthened to study. About two o'clock, began the solemn meeting, and was enabled to speak with freedom from 1 Corinthians vii. 29, 30. Nearly five hundred people were thought to be present—they were solemn—numbers wept—O, it was a grievous mourning. I addressed the mourners—had a sense, at the grave, how Christ has conquered death. Had a conference, this evening, of the young people.”

Mr. Hallock was always in the practice of preaching funeral sermons, on the day of the funeral, and decidedly in favor of this course, where the parish is small and the population not dense. He was also much attached to those small circles for religious worship,—the conference, and the prayer-meeting. For these, he had very peculiar qualifications. To his discernment of this, perhaps, in connexion with his unfeigned humility, may be ascribed the fact, that, in the company of his clerical brethren, he uniformly chose rather to take a part in these meetings than to preach in the house of God. Seldom, during his whole Christian life, did a week pass in which he attended not one or more of them. Very often, in his journal, he makes mention of his high satisfaction, in the conference on Sabbath evening, when his feelings throughout the day had suffered no small depression. He was opposed to any departure from the established order of exercises in public worship, yet, in these more private meetings, he was without form in his mode of conducting the service. And to the endless variety which he introduced, may be ascribed in part, the lively interest felt by those who enjoyed his presence on these occasions. We return to his journal.

“Aug. 4. Last night, a young woman in the neighborhood could not sleep for concern of mind. In the other part of the parish, the night before, a young man was in like circumstances. O may they be converted. Feel uncommonly well as to body and mind—may I be prepared for trouble, and always mourn and be humble for the pride of my



heart, which is so Heaven-daring, that 'tis a wonder I am out of Hell one moment. Rode to Hartland—tried to preach for Rev. Mr. Gaylord—some freedom—uncommon attention—discoursed with some under concern for their souls—believe the Lord is at work here—O may it go on.

“Aug. 11. Rode with the Rev. Mr. Gillett to Winsted—prayed together by the way—heard him preach.

“Aug. 15, Sabbath. Spent about an hour, this morning, in meditation and prayer, and in repeating my sermons before the Lord. Some life in the first prayer, but not much in the sermon. At noon, felt as if I could not get up to preach, but was carried through with usual freedom—a crowded assembly.—In the evening, attended a conference—a poor young man appeared to be under great concern. O what shall I render to the Lord. O may I wear out in his service.

“Aug. 16. Spent the day in visiting. Found some under concern. Though I felt as if I could not preach, yesterday, yet I believe it was blessed. O bless the Lord. Think, that if the Lord does come among us, it cannot be on account of my preaching.

“Aug. 19. I understand, that the dear people of this place have given me a call to stay with them. That God, who exalted Baasha out of the dust, has opened a great door and given me unmerited respect and good will from my fellow mortals. O Lord, make me humble and deliver me from the snare of pride.”

To show the entire bearing of these last expres-

sions, it may here be stated, that during Mr. Hallock's short engagement at West-Simsbury, he received one invitation to return to Goshen, another to preach at Ware, Massachusetts, and a third to labor at New-Cambridge. He was also at this time under engagement to the people of Lee, where he preached his first sermon,—Rev. Mr. Parmele having suspended his labors on account of the illness which soon terminated his life.

## CHAPTER VII.

Preaches in several places.—Some fruit of his labor at Ware, in a revival of religion.—Receives an invitation to settle in the ministry at Ware—another to settle in Goshen.—Declines both, and returns to West-Simsbury.—Severe trials.—Observes a day of fasting and prayer on account of them.—Hesitates to give the people in West-Simsbury an affirmative answer.—Still has a strong desire to be an evangelist.—Answers them in the negative.—Leaves the place.—Doubts the correctness of his course.—Is extremely ill.—A second invitation from West-Simsbury.—He returns.—The course of duty not yet plain.—Receives an address from the youth.—His answer in the affirmative.—Ordination.

Mr. Hallock now spent a few weeks, partly in visiting several places, and preaching almost daily, where revivals of religion were enjoyed; and partly in fulfilment of previous engagements to supply vacant pulpits. At Ware, on the east side of Connecticut river, as at Goshen and West-Simsbury, the Lord was pleased to send down the Holy Ghost to make his labors effectual. Here, too, he received an invitation to settle in the ministry. A few extracts from his journal, in connexion with this field of usefulness, may not be unacceptable. On the day after his arrival, he writes :

“Oct. 15, Friday. More freedom than common, to-day, in study and prayer. Had some discourse with the young people, this evening.

“Oct. 16. This afternoon, I set apart for prayer; that God would direct me to a suitable portion of his word for to-morrow; that there may be an awakening among the people; and that I may be enabled to preach in the demonstration of the spirit; like-

wise to renew my covenant and resolves.—Trust I have had some life in prayer.

“Oct. 17, Sabbath. Spent some time in meditation and prayer, this morning. The people were very attentive. O that I may never forget the mercies of the Lord. Had a very full and attentive conference this evening. Had freedom in discourse, and so had others. Some appearance of an awakening. O may it come on—O may it come on.

“Nov. 7. A remarkable meeting, this evening. Some suppose, there were three hundred persons present. Was enabled to preach with freedom to the most affected auditory I ever saw. O Lord, appear and save us for thy great name’s sake.

“Nov. 13, Saturday. This forenoon, I set apart for prayer and examination;—to pray for divine help, to-morrow, and for Ware, where the Lord hath come of late. Some freedom in praying for this dear people. If I am not deceived, think I have some evidence of personal religion.

“Dec. 2. Attempted to preach a lecture, this afternoon—a full and remarkable conference. It was sweet music, to hear the brethren converse freely, when a little while ago, you could scarce get a word from them.

“Dec. 4. Had several people to visit me, to talk about their souls. O blessed times! It greatly revives my heart, to see those whom I trust God has made me the happy instrument in winning to himself. O may they finally be presented faultless before the presence of his glory.

“Dec. 7. Spent the day in visiting. I am weary of company, though they are the excellent of the earth, because it deprives me of retirement.

“Dec. 8. This day is set apart by the church and people in this place for fasting and prayer, that God would carry on his work among them, and direct them in the choice of a minister. Resolved, by the grace of God, to watch over my heart this day, and through Christ to seek communion with God.

“Jan. 16, 1785, Sabbath. Cold, and but few people at meeting. Spent more than an hour in retirement this morning. The coldness of the weather, the fewness of the people, the change of my subject after I was in the pulpit, together with abominable unbelief, greatly damped my spirits, so that I have dragged on heavily through this day, and, as I fear, done injury to my Lord and Master; for which may my soul weep in secret places. Yesterday, I hoped for a full meeting and a remarkable time, to-day; but, O Lord, thine infinite wisdom saw otherwise, and blessed be thy name.

“Feb. 1. Visited my pleasant grove, and took my farewell of Ware. I have been there, twelve Sabbaths. When I came, the young people were light and gay, but it has pleased a sovereign God to awaken them; so that their frolics are turned into conferences, and to God's name be all the glory. There are about twelve hopeful converts. O Lord, take these lambs into thine arms, and may we all meet in thy better world above. God hath given me the friendship of this people, and of many in

adjacent towns—O may I be humble, and give him all the glory. But, O Lord, what is all the friendship of this world without thine? I cannot live, if thou depart. Take, O Lord, all the glory to thyself, and O may I be used as a happy instrument in bringing home souls to Jesus Christ.”

About this time, Mr. Hallock spent a few Sabbaths in his beloved Goshen, and received an invitation from that church to become its pastor; yet, on the whole, declined the acceptance of it. On the first of March, he parted with his friends at Goshen, and set his face again towards West-Simbury. At times, on the way, a deep gloom would settle on his mind. He found the awakening in decline. Many flocked around him to express their joy at his return. But he made them sad, by the intimation that probably he should not remain with them. A temporary yet severe trial he now experienced, in a difficulty of utterance. Again and again, he besought the Lord to remove it—sometimes, in the following terms: “O Lord, show me, I pray thee, why thou art contending with me, and remove my impediment.” “O may this thorn never discourage me, but humble me and be for the glory of God.” “O that he, who made man’s mouth, would, in his own time, give me a mouth and wisdom to speak his word.” That his afflictions at this time, were neither few nor light, the subsequent extracts more than intimate.

“May 3. Till sometime in the afternoon, spent the day in visiting—then returned to my beloved grove and study. Alas, how do carnal objects court

my affections, and steal away my heart ! But, farewell, vain world ; a better portion I must have. To-day, saw a memorial to divide this society—have also heard of some, who are advocates for the half-way-covenant. This world is like a rolling sea. 'Tis likely to me, that my time in this place is short. O Lord, guide me into truth.

“ May 6. Find myself in the following difficulties ; therefore I set apart this day to fast, and pray, and look to God for help.

“ 1. I have many changes in my mind, concerning settlement in the Gospel ministry ; therefore I would pray God to guide me in the right way.

“ 2. I find great remaining corruptions and sins, ready to carry me away like a mighty flood ; therefore I would pray God to subdue them.

“ 3. I find many impediments, particularly that in my speech ; therefore I would fast and pray that they may be removed, and that I may have faith and fortitude of mind, never to be discouraged.

“ 4. I would examine myself, as to my evidences of piety and of a call to the work of the ministry.

“ 5. I would renew my covenant and resolves.

“ It is a principle with me, that we have no authority for any religious duty, unless we have it from God's word. ‘ But in vain do they worship me, teaching for doctrines the commandments of men.’ Therefore,

“ 1. For authority to fast, I flee to Matthew vi. 16, 17, 18. Isaiah lviii. 6, 7. Daniel x. 2, 3. Also, to such examples as Anna, Cornelius, &c.

“ 2. For authority to pray, I would take sanctuary

under Matthew vi. 7—14; and vii. 7. Ps. l. 15, and the like passages. Also, under all the examples of prayer, and of God's hearing it, in the Bible.

"3. The texts to which I resort in respect to the difficulty first mentioned, are these: Ps. xxxii. 8. 'I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with my eye.' Ps. xxxvii. 5, 6. 'Commit thy way unto the Lord; trust also in him and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.' Job v. 8. 'I would seek unto God, and unto God would I commit my cause.' James i. 5. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.'

"4. In respect to the second particular, I would take sanctuary under Micah vii. 8, and 19. 'Rejoice not against me, O mine enemy; when I fall I shall arise, when I sit in darkness, the Lord shall be a light unto me. He will turn again; he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.' 1 Peter i. 8. 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.'

"5. In reference to the third trial, I flee to Exodus iv. 11, 12. 'And the Lord said unto him, who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.' Isaiah



xxxv. 3—6. 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.' 2 Cor. xii. 9. 'And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.'

"6. In respect to trying myself as a Christian, I would compare my life with these passages, namely: 1 John iii. 14. 'We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.' John xv. 2, and 8. 'Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.' John xiv. 21. 'He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him and will manifest myself to him.' 1 Peter i. 5—7. 'Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time; wherein ye greatly rejoice, though now for a season, (if need be,) ye are in heaviness through manifold

temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.'

"7. In respect to my call into the ministry, I would try myself by 2 Timothy iv. 5. 'But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.' 1 Timothy iii. 1—7. 'This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, &c.' 2 Timothy ii. 24, 25. 'And the servant of the Lord must not strive, &c.' Exodus iii. 12, and 18. 'And he said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.—And they shall hearken to thy voice.'

"If these things accompany me, then I trust, I have good evidence, that I am sent to preach the Gospel.

"8. As to the propriety of renewing my covenant and resolves, I think I have sufficient authority for so doing in the example of the Israelites, in the times of Josiah and Nehemiah. Also, we are taught always to be mindful of God's covenant; 1 Chronicles xvi. 15.

"Have had some satisfaction, this day, in proceeding according to the method here proposed—the latter part of the day, have spent chiefly in prayer. Now I would desire again to give myself away to

God; and I resolve by the help of the Lord to spend the first Wednesday, in each month, for one year, as a day of fasting and prayer, if I should live. If, at any time, circumstances are so, that I cannot attend to it on Wednesday, then to take the first convenient day, afterwards. O Lord, if I may live to see these days, may they be profitable to my poor soul."

The next two passages show, that he did not restrict his seasons of special devotion and humiliation to this last arrangement.

"May 19, Thursday. The remainder of the week, I would devote up to prayer and preparation for the Sabbath. O may I always eat my sermons before I preach them.

"May 21. O that fasting and prayer may be as natural to me as water to the fish, and may God's service be sweeter than the honey-comb."

After unusual embarrassment in the house of God, he writes: "Spent most of the intermission in retirement—felt that life in secret is comfortable and a great mercy, and more safe for me than life in public; but that life in public might be more serviceable to the church: therefore had a desire for it in the afternoon, if it was God's will.—Uncommon freedom, in the afternoon, and good attention from a large congregation. O may I give God all the praise."

"May 31. Yesterday, received a number of letters from my friends at Goshen—to-day, read them in private and prayed for each of the writers."

On receiving a request to settle at West-Simshu-

ry, in the Christian ministry, Mr. Hallock proposed to give his answer by the twelfth of May. This time had now passed, yet his mind, on that momentous subject, remained in a state of indecision and even distressing perplexity. The thought of relinquishing his favorite employment, *itinerant* preaching, was painful in the extreme. This apart, the line of his duty was not perfectly plain. But the exact state of his mind will better appear from his own pen.

“June 23. Rose early, this morning, and joined with Mr Gillett in secret prayer. Having received a call from this dear people, to settle with them in the great work of the Gospel ministry, and being at a loss what to do, I would set apart this day for fasting and prayer, to give myself up to God, to spread my case before him, and to ask wisdom of him according to James i. 5. Also, to pray for grace and ministerial gifts, to mourn over all my sins, and to examine what evidences I have of grace. In giving myself away to God, I would first give him my heart ; secondly, my time and all my natural powers. Thirdly, I would sacrifice by the cross all my unruly passions, that so I may become crucified to the world and all sensual pleasures, and they to me. In asking for wisdom, I would ask with engagedness and a desire to find the truth—with a single eye to God’s glory—in Christ’s name, and for his sake and interest. In the following respects, I think it will be the same whether I go or stay.

“1. In respect to doing all for the glory of God ;

—this I must do in either case—I must endeavor to be holy as God is.

“2. In respect to a continual watchfulness against *all* indwelling sin.

“3. In respect to a pilgrim’s life.

“4. In respect to fasting and prayer.

“5. In respect to death and judgment.

“In the following respects, I think my continuance with this people will alter my circumstances.

“1. In respect to the necessary cares of life—new cares will be born.

“2. In respect to living a single life. Though not absolutely necessary, yet, in many respects it will be convenient to have a family.

“3. In respect to time for study, and opportunities to get acquainted with the world.

“June 26. Have been refreshed to-day in reading Mr. Brainard’s life. Long to be an itinerant preacher. A number came to see me on the subject of settling with them—I feel as if I must leave them.

“June 30. I read them my answer in the negative. Some of the people it irritated, others it filled with grief, and the dear Christians seemed to hang their harps on the willows; so that the scene, I beheld, was truly affecting. O that the mourners in Zion may be comforted.

“July 1. This morning, spent some time in my pleasant grove. Thought it my duty to thank the Lord, (though the dear people mourned,) for all his mercies while I have been in this place; likewise to pray for the people and commit them to God; also,

to pray for myself. Thought that I could almost call the trees and stones in this grove to witness, that I would be the Lord's, and give myself to him without reserve. Towards noon, I parted with my dear friends—the kind family too in which I have lived, and from which I have received many favors : and, O God, may every mouthful of food, and every comfort I have received from them, be a witness for them at the great day. I called at a few houses, as I rode along, and not far from two o'clock P. M. passed the bounds of West-Simsbury. And let me here set up a monument of praise to God, while I bid this dear people a reluctant adieu. 'Tis now two years and a few days, since I first entered the bounds of this society, though I have not been here all the time. As near as I can recollect, I have supplied the pulpit twenty-three Sabbaths. In lectures, and on the Sabbath, I think I have been enabled, through the great goodness of God, to preach fifty-five sermons. The first summer, I was with this people, the awakening began, and last summer there was a revival. We have had many very friendly conferences. And now, praise the Lord, my soul, and all that is within me bless his holy name—learn to trust in him, and forget not all his benefits."

No sooner had he left this people, than the Lord began to make impressions on his mind, in favor of his return. The day after his departure he wrote : "By turns felt as if I had done wrong in leaving West-Simsbury—at least, feared so. Think I would gladly go back, whenever it shall appear to be duty." The next two days he wrote : "Still had those anx-

ious feelings for West-Simsbury." "Poor West-Simsbury lay fresh in my mind."

His health, at this time, was not good. "Feel weak, and have a pain in my breast, so that I am unable to study." "Have many symptoms of consumption. I think the eternal world sometimes looks pleasant, and if my work is done, I would desire, through God's grace to be willing to go. O welcome death, if I am prepared, I fear thee not." "Death seems to be near; yet, I am resolved to preach, and pray, and discourse, as long as I can, even while the breath shall enter my mortal body. O that I may have grace thus to do." "Never enjoy myself so well as in retirement."

"July 14, Torrington. This day I set apart as my monthly fast. In the first place, I desire to examine myself as to my evidences of grace.

"2. I would apply to God for wisdom to know how to conduct in all public and private affairs; to win souls to Christ; to know what texts to preach from, and when and where to preach. And I would pray for the quickening influences of the Holy Spirit—that I may be alive in all duties—that every morning may find me up early in God's work, and every evening find me tired in the same.

"3. As I am perpetually exposed to sin, I would pray God for sanctification, and for strength in future against sin and temptation.

"4. I am here among a poor people, who to appearance are on the brink of ruin, by reason of divisions in respect to the preaching of the Gospel among them; therefore, I would pray to God for them.

"5. I would examine myself by faith, by repentance, by the aims I have in acting.—

"Had some freedom, early in the morning, but I have this disagreeable reflection, that the day has been spent with little life—my mind in confusion, and my body in pain. It certainly must be astonishing to angels, to see such creatures as we are, enter upon the noble worship of God with such dull hearts—that his love should be so great to us, and ours so cold to him.

"July 17. Spent about an hour and a half, this morning, in retirement, in a certain grove. Felt, as usual, till on the way to meeting; then was much animated to see the people flock together,—was too self-sufficient,—but had not read the first psalm before I was shut up, and so dragged on heavily through the forenoon. After a dull intermission, was scarcely able to perform in the first prayer,—forgot my sermon; and all the afternoon, it seemed like telling a dream. The assembly was very large, and I felt hurt for them after meeting, to think they had been so poorly served. Thus God destroys the hope of man, and my heavenly Father frowns upon me; but I would be dumb before his throne, and not dare dispute his will. I have great reason to be thankful, that I was not entirely confounded before the people; and to mourn, that I am no more concerned for God's glory. Well might our Savior cry, when his Father's presence was withdrawn. God lets me see something of my wicked heart—O it will be a great wonder, if ever I should get to heaven."

In the evening of his days, Mr. Hallock was ac-



customed to say, what other humble believers have felt and said before him ; “ If I am at last so happy as to find admittance into Heaven, I expect to be astonished at these three things ;—to find some there, whom I did not expect to see ; to find some absent, who, I supposed, would be there ; and, most of all, to find myself there ”

It may be proper in this place, to state one or two facts, illustrative of Mr. Hallock’s characteristic boldness and fidelity in addressing individuals. While at Torrington, he gave to a profane swearer this pointed reproof ; “ Young man, God says, ‘ swear not.’ ” In another town, where he supplied the pulpit, his affectionate and serious conversation with a young man at his lodgings, proved the means of the youth’s apparent conversion. After a few weeks, the Lord inclined the people he had left to renew their invitation. At first, his course was not plain, but, seeking divine guidance, he soon returned to West-Simsbury and met a friendly reception. On repassing the bounds of the parish, he writes : “ Many gloomy thoughts passed my mind—I endeavored to pray, as I walked along, that God would take the matter into his own hands in respect to my continuance with this people.” A little onward in his journal, these sentences occur : “ Feel many struggles in my mind respecting this people.” “ Better as to bodily health, for which I would bless the Lord—feel more, as if I should settle here, but may my heavenly King govern wholly in this affair.” “ Having travelled about, and been in awakenings, and found it as I trust my life ; now to think of

being deprived of this privilege, and of staying in one place, it almost sinks me to the earth. I seem as much out of my element, when confined in one place, as a fish out of water."

During this season of distressing perplexity to himself, and of no less painful suspense on the part of the people, Mr. Hallock received a respectful yet earnest and touching address from the youth of the parish, in which they entreated him not to blight their expectations, and leave the defenceless lambs, which Christ had given him, to be scattered and lost upon the mountains. The counsel of the Lord which standeth forever was also in favor of his continuance; and, by degrees, not without much fasting and prayer, to learn his duty, the gloom and agitation of his soul gave place to a sweet serenity, and he wrote: "I believe, I have been much to blame for perplexing my mind about futurity, and, particularly, in respect to my settlement with this people. O that I might ever be mindful of our Savior's kind caution, in the latter part of the sixth chapter of Matthew." "Though I have had many discouragements, yet I think it is the mind of Christ, that I should settle here in the work of the ministry."

Some of his exercises, at this time, in relation to death, are thought worthy of insertion.

"Sept. 4, 1785, Sabbath. Spent about an hour and a half, this morning, in retirement. A little before meeting felt gloomy, and I think never, in all my life, had that darkness and depression of spirit which I experienced, throughout the meeting in the forenoon. My trouble was not from a fear of death,

for I longed to die. I would be willing to bear whatever my heavenly Father lays upon me, but death would be far preferable to life, without God's light. But, O, what shall I render to the Lord for all his kindness! I think, I can say, this afternoon, 'It is good for me that I have been afflicted.' I scarce ever enjoyed sweeter freedom. I don't know, that I ever returned to my room with so great cause to be thankful, with a more cheerful heart, with clearer evidence of my good estate, and with a deeper sense of this, that I cannot preach without God's immediate help. Thus, are our Savior's words in some sense fulfilled: 'Your sorrow shall be turned into joy.' O welcome, welcome, blessed hour, when my work shall be completely done, and I shall enjoy God perfectly and forever.

"Sept. 16. I have something on my forehead, which a little resembles a cancer. Lord, I can willingly be eat up alive, if I may but have thy presence."

Arrangements for Mr. Hallock's ordination were now made. The manner, in which he met the solemn scene, he thus describes :

"Oct. 24. This morning, retired for prayer. Had some freedom, in reading Paul's epistles to Timothy. Desired to keep this day, in fasting and prayer—that God would go up with us—to renew my covenant with God—to examine my evidences of grace, and qualifications for the great work before me. Spent the day in as close application as I could, especially in reading and praying over the first and second epistles to Timothy. Closed the

day, with the following resolves in respect to the ordination."

The first resolution relates to abstinence.

"2. Resolved to meditate on answers to the questions, which I suppose will be asked, and to spend what time I can get in prayer.

"3. Resolved to endeavor to use my friends well and to pray for them.

"4. Resolved, above all, to trust in God, and accept of him as my *only* hope, and to submit all the affairs of the approaching day into his hands.

"Oct. 25. O forever blessed be the Lord, that I have had more freedom of late than formerly in prayer. This afternoon, the Council met to assist in my ordination. They formed about seven o'clock this evening, and finished my examination about ten o'clock. All voted for my ordination except one. —I have reason to fear, because my soul cries no more to God for his gracious presence.

"Oct. 26, 1785. Now the solemn day is come, when I expect to be set apart to the sacred work of the ministry. —Spent a little while very early in private prayer. Prayed in the family where I lodged —then joined in prayer, and also prayed with my dear brother Hitchcock in private—then repaired to the Council, where I met with my dear father and kind brother. Between the hours of eleven and one, the solemn services were performed. Rev. Mr. Gillett made the first prayer. Rev. Mr. Mills preached from Matthew v. 9. 'Blessed are the peacemakers, for they shall be called the children of God.' Rev. Mr. Marsh made the consecrating pray-

er. The charge was given by Rev. Mr. Robbins, and the right-hand of fellowship by Rev. Mr. Hawley. The concluding prayer was offered by Rev. Mr. Knapp. The ministers and the congregation manifested great solemnity. No opposition appeared in the parish—love and unity seemed to reign. In the time of laying on hands, I endeavored to think of the ordination, mentioned in Acts xiii. 2, 3; but I have reason to mourn my deadness.—Bless the Lord, O my soul, for all his mercies temporal and spiritual, and be not ungrateful to let his mercies die in unthankfulness. O, that I may ever make progress, and never rest, this side the skies; but like a field of precious wheat, or like a fruitful tree by gentle streams, that never withers, may I bear fruit more and more, even an hundred fold. And may I fulfil my part, and move in my proper place and station, and flourish in the Christian and ministerial life, and be always active, and bring out of the treasures of God's word things new and old; that my latter end may be like burthened boughs, pressed down with yellow fruit for Christ's sake. Glory be to the Father, Son, and Spirit. Amen and Amen."

The mental conflict now past, Mr. Hallock found the new relation at once giving birth to a new affection for the people, who were before very dear to his heart. Reluctant as he had been to form the connexion, it is no sooner formed, than pastoral love swells his soul, and prompts to a cheerful entrance upon his arduous work. This fact, the first record of his pen puts in our possession.

"Oct. 27. Had but little time this day for medi-

tation and prayer ; yet had satisfaction in reviewing the transactions of yesterday ; felt my heart knit to the people ; felt willing to spend and be spent for them, and that I had done my duty in staying with them. O, that God would go up with us—O, that we might lean on him, and not on our own understanding.”

In commencing his pastoral labors, the Sabbath after ordination, he preached in the morning from 2 Timothy ii. 15. “ Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” In the afternoon, his sermon was founded on 1 Thessalonians v. 12, 13. “ And we beseech you, brethren, to know them which labor among you, and are over you in the Lord. and admonish you ; and to esteem them very highly in love for their work’s sake. And be at peace among yourselves.” In the former discourse, his design was to point out “ a minister’s duty to God, to himself, and to his people ;” in the latter, to show “ the duty of a church and people to God, themselves, and their minister.”

## CHAPTER VIII.

Mr. Hallock's first motto after ordination.—Entire devotion to his work.—Marriage.—Resolution in view of increasing cares.—Private fast.—Dedication of his dwelling-house to God.—General view of his family.—Liberality.—Income.—Economy.—Character of his wife.

As Mr. Hallock's life, up to this era, has been little remarkable for striking incident, so the remaining part, in which he had one settled home for more than forty years, will be found chiefly valuable for its noiseless uniformity, in that laborious round of weekly duty, which a quiet country parish furnishes its devoted and beloved minister. Soon after his ordination, he adopted for his motto, "WHAT CAN I DO FOR GOD?" And, from his subsequent life, we may suppose him to have repeated this question, every morning, in his closet. Throughout his ministry, he had frequent seasons of bodily indisposition, yet he rarely omitted, for a single week, the appointment of religious conferences and prayer-meetings, and very seldom failed to attend them. An impression was early made on the minds of his people, which ceased not to deepen till the day of his death, that he was ready to go to the full extent of his strength, and often beyond the limits which a wakeful solicitude for personal health and life might have deemed safe, to promote in different ways their own highest interest and the dear cause of his Redeemer. Some extracts from his diary, for several successive days, may here be in-

roduced as a fair specimen of his ordinary parochial labors.

“Dec. 2. 1785, Friday. Rose early this morning—had some satisfaction in study and prayer—spent the day in making preparation for the Sabbath—had a comfortable time in visiting a sick person in the evening.

“Dec. 3. Spent the day in preparing for the Sabbath. As usual in prayer, morning, noon and evening. Find it hard work to keep my own body in subjection.

“Dec. 4, Sabbath. Rose about 4 o'clock. Some freedom in prayer, in repeating my sermons, and in meditation on the love of God. I would now arrange the duties of the day in the following order : 1. Pray.—2. Repeat my forenoon sermon—then spend what time I can get before meeting in ejaculation and reading ;—then spend as much as possible of the intermission, in some profitable thoughts and conversation.—3. Watch over my heart, after meeting ; mortify my inordinate affections ; reflect on the duties of the day, and examine myself for a better world.—4. Labor to be prepared for the conference, both by prayer and meditation. And O that I may not go to meeting this day, in my own strength.—Felt shut up in the forenoon. It was stormy and but few people attended. This afternoon more freedom. After meeting was uncommonly free from dejection—had some freedom in conversation—caught a few minutes for meditation and prayer before the conference—some freedom in conversation at the conference. O how sweet were the hymns



they sung. But O, how do I seek myself too much and deny myself too little!

"Dec. 5. As usual, in reading Dr. Doddridge's life. Spent the afternoon in visiting four families. Was enabled to discourse some with each of them on spiritual things. Spent this evening in study and conversation; but O my barrenness!

"Dec. 6. Had little time for prayer to-day. This afternoon, visited a sick person, and discoursed and prayed with him and his family. This evening, attended a conference with the young people—very dull—resolve to keep the morrow, if the Lord will, in fasting and prayer.

"Dec. 7. Rose about daybreak. Had but little life in prayer, this morning. Determined to keep this day, according to my resolve, on the sixth of last May. Had a friendly conference this evening.

"Dec. 8. Can hardly hold up my head, because of my sins. In the evening, we had a friendly conference. O that I might feel more serious and engaged in religion. \*

"Dec. 9. Had uncommon sweetness, in reading and praying over the thirteenth chapter of John, in private. Think God lets me see a little of my unprofitableness. Had a conference, this evening—walked home, after meeting, in the rain."

In the spring of 1786, Mr. Hallock was married to Miss Mercy Humphrey, a daughter of Oliver Humphrey, Esq. of West-Simsbury, whose family connexions in the place were numerous and respectable. She was sister to the wife of Rev. Mr. Fowler, with whom Mr. Hallock had read divinity, and

the date of her Christian hope, as already stated, was from the revival in 1783. Before his marriage, he writes, "O thou fountain of wisdom, wilt thou give me grace to act discreetly and wisely in this difficult matter, and provide me a help-meet,—one of thy friends that may bear the burden with me; or, if I can do thee more service, by living a single life, 'thy will be done.'" "Never let me marry, I pray thee, unless it may fit me for thy service, and be for thy glory." "If it will not be for the good of Christ's sheep and lambs in this place, O my heavenly Father, forbid it."

On entering the family state, he did not make the too common plea, that an increase of secular care must excuse some remission of devotional exercises,—a plea, as false in principle as it is often fatal to a life of marked piety. His more correct reasoning and his resolution in consequence are worthy to be set in diamonds. "As I have now entered a scene of new cares, so I would resolve to be more watchful and prayerful. And whereas I have had three stated times for prayer, in twenty-four hours, I am resolved to add two more, until I shall think it my duty to alter; so that my stated hours of prayer, if the Lord will, shall be six o'clock and ten o'clock A. M.; one o'clock, six o'clock and nine o'clock P. M.—O that I might be sincere in these duties."

His subsequent journal sheds no light on his actual practice, in regard to this resolution. The compiler made inquiry of Mrs. Hallock, after the death of her husband, touching her knowledge of the matter. She said in reply: "I never knew his

stated times for secret devotion ; but this I can say ; he seemed to be praying nearly all the while." A specimen of his private fasts, about this time, will not be void of interest.

" June 28, 1786. The change in my circumstances of life, and many cares and concerns have so filled my mind, that I have not attended to fasting and prayer as usual. Alas, I have omitted two of my monthly fasts. I fear the greatest reason has been the want of a better heart, and my soul feels the unhappy effect. Therefore I would, by the will of God, set apart this day to fast and pray, and humble myself for all my sins. The method I propose is as follows :

" 1. To pray for divine direction and assistance.

" 2. To read in my journal, especially the history of my former fasts.

" 3. To examine my secular dealings with my fellow-men.

" 4. To read in the Bible and other good books as I think proper.

" 5. To sing, at times.

" 6. To look back on my past life, and search for my sins.—Here, I find, I am guilty of lukewarmness—of carnal affection and conversation—of inordinate love to this world and the things of it—of unfaithfulness in my calling—of backwardness in religious conversation—of mispending time—of pleasing myself—of being too superficial in reading and study—of making resolves and breaking them ; particularly my neglect of the two last fasts. For these, and all other sins too numerous to mention, I would confess and humble myself before the Lord.

“7. To pray ; for the forgiveness of my sins—for sanctification, that all the sins just mentioned and all my other sins may be subdued—for grace to do my duty, as the head both of a natural and spiritual family—for the continuance of bodily health, daily bread, clothes, &c. and that God would order all my secular affairs in respect to a house and home of my own—for my relations—for this little flock—for the church at large—for all the ministry—for all in authority—for all my enemies—for all the distressed either in body or mind. These, and all other petitions, which it is my duty to make, would I bring into my prayers, this day. And O, let me never forget to pray for the Holy Spirit and the continuance of spiritual privileges. I would also pray, that I may rightly improve all mercies and judgments, and may be prepared for the Lord’s Supper, next Sabbath.

“8. To offer thanksgiving to God ; for common mercies, as food, health, clothes, friends—for spiritual mercies, as God’s holy word and Spirit, opportunities for prayer, meditation, reading, conversation, and all seasons for the service of God, public or private.

“9. To contemplate the glories of the upper world.

“10. To examine whether my evidence is clear, as a Christian, or as a minister. As a Christian, have I faith ? is my path like that of the righteous ? have I clean hands ? have I David’s repentance ? As a minister, do I perform the work of a minister ? does God own me by his Spirit, in giving me success ?

“11. To renew my covenant and resolves.

“Some hints of my meditations this day. 1. As a husband loves his wife, and delights to see her, when he returns home, neat and prepared to receive him, so Jesus loves his church, and is pleased to see her without spot. 2. Perseverance is the gift of Christ, and as certain to his people, as regeneration at first. 3. The world shall not be in my heart, though I must have hold of it with my hands. 4. God’s ministers should be up early and be engaged. 5. What the saint has is like water in a living spring; but what the sinner has is like water in a cistern—therefore the latter is always in danger of being dried up.

“I have spent more than twelve hours in this work, to-day—have had but little life. I am resolved, Providence permitting, to keep next Wednesday in like manner. O that I might be better prepared than I have been to-day. I cannot but wonder, that my bodily health has held out so well.”

The solemn dedication of his dwelling-house to God may here be worthy of notice.

“To-day, I have removed into my new house. I call it Rehoboth, because the Lord hath made room for us. O my God, it is a gloomy mansion without thee; and I would love thee more than houses, or any thing. Lord God, I would give it up to thee, whose it is and every thing else, that it might be for Jesus, and wear out in the service of his church,\*

\* In connexion with this desire, the fact is not without interest, that Mr. Hallock’s successor in the ministry, Rev. Jairus Burt, has purchased, for the use of his family, this consecrated dwelling.

and not be converted into food for lust, but may it be sanctified to me by thy word and prayer. O let me not feel, as if it were my home, but only a tabernacle for a few days at most;—hence, may I only use it in thy service, and in seeking that kingdom which cannot be shaken. Hence, O my God, I would devote it to thee, to be taken from me, or I be taken from it, at thy pleasure. Of thy grace, I have received it—I would thank thee for it, and for stirring up my dear people to help build it. O Lord, remember *them* for good. And praised be thy name, that my people do not appear to envy me, but to rejoice to see me have a comfortable house. O give me the heart of thy servant David, when he came and sat before thee and said, ‘What can David say more?’—and also, when he said, ‘Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all; Now, therefore, our God, we thank thee and praise thy glorious name. For, we are strangers before thee and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.’ Teach me, O my God, to study what I shall render unto thee for the favor of this temporal house, and for all thy innumerable benefits.”

A family, commenced and proceeding on principles so entirely Christian, could scarcely fail to be happy. In the course of a few years, God gave to his servant two sons and one daughter. His elder son, Jeremiah Humphrey, whom he educated at Williams College, is now one of the Judges in the

state of Ohio. His other son, William Homan, ever lived with his parents, or near them; took the charge of business at an early age; and, for many years, in connexion with his mother, almost entirely relieved his father from secular care. The youngest child, a daughter by the name of Sarah, died in her fifteenth year. Of the severity of this trial, some account will be given in another place.

These children very early ascertained the first wish of their parents in respect to them. They saw daily proof of one steady and strenuous effort to train them for heaven. Yet Mr. Hallock was accustomed to say less to his children, at set times, and by way of formal address, than some godly parents. It was the deep interest which he himself ever seemed to feel in religious things—it was his marked Christian deportment—his inimitably solemn and affectionate manner; which gave lessons on the importance of early piety, that his children could not misunderstand. Often too, when walking in the retired field with one of them, he would press the subject of personal religion, and then invite his son to kneel with him under a tree, and there cry unto God for the salvation of his soul. In his family, he seldom had recourse to the rod of correction, and, whenever it became necessary, it was his uniform custom to pray with the offender before he dismissed him. Of his sense of the value of daily prayer with his children, the following fact is a pleasant evidence. A clergyman once lodged at his house, when Mr. Hallock's sons had occasion to leave home, at a very early hour. As they were preparing to de-

part, Mr. Hallock rose and prayed with them, while the rest of the family were in bed, and afterwards attended family prayer at the usual time.

To meet the expenses of his family, he had but a small income ; yet, scant as it was, the beggar was not turned away empty from his door ;—he was even liberal, in contributions to aid objects of charity. His house was always the resort of pious strangers, who were attracted thither, partly perhaps by his known hospitality, but chiefly by the report of his rare piety. He had also a large circle of relatives and particular friends, whose visits were as frequent as they were mutually pleasant and useful. At one time he writes : “For these nine days past, have been mostly taken up with company. I think we have had the privilege of giving away more than fifty meals of victuals, within about a week. Was visited by the dear Mr. Hopkins, of Newport ;—[the late Dr. Hopkins] he seems almost like one of the old apostles.” Again : “I have given away considerable for me, within a few days, and I trust cheerfully ; but it is all the Lord’s—I am only his steward, and let him have all the praise ; and O, may I, a wretched sinner, find eternal life of his boundless mercy in Christ, and may my poor children live before him.”

The following statement, by an eyewitness of the fact, is equally illustrative of strong faith and a generous heart : “In the early part of Mr. Hallock’s ministry, I was at labor with him in his field. It was a year of uncommon scarcity. He had just stated to me his fear, that he should not be able to



make his stock of grain meet the coming harvest ; when a black man, a total stranger, came into the field. As he approached Mr. Hallock, he took off his hat, made a low bow, and said : ‘ Massa, I have poor woman and children, and no crumb bread. I try get ’em some, but nobody pity negur. Good Massa, can’t you give little corn, so they no starve ?’ Mr. Hallock replied, at once, with cheerfulness : ‘ Go with me to the house.’ As if the circumstances of his own family had been less straitened, he went to his granary and divided the scant supply of his children’s bread with this stranger.”

But, it may be asked, how was it possible, with a settlement of six hundred and sixty-six dollars, and an annual salary of two hundred and sixty-six dollars, with thirty cords of wood, to support a family, and yet escape the imputation of penuriousness ? That unseen, yet efficient hand, which multiplied the widow’s oil, is doubtless to be acknowledged, though in a manner of operation not miraculous. He had able friends among his people, who loved him too well to let his family suffer. His physician in particular, the late Dr. Solomon Everest—whose munificence, on a much larger scale, is well known to the Christian public—beside uniformly declining any compensation for professional services, made him frequent presents. The sum advanced as settlement, together with some property of Mrs. Hallock’s, assisted him to a small farm. This in process of time, greatly increased in productiveness. The value of money, compared with the necessities of life, was much greater in the early part of his mi-



nistry than in late years. The customs of society, also, then required in his station a less expensive style of living, than they require now. And moreover, it was the expectation of small parishes, that their ministers would maintain their families, in part, by manual labor, on their farms. That he conformed to this custom, with regret, and loss of spirituality, and only from a sense of duty, and the pressure of necessity, we have the evidence of his own statements. Some of these follow, as a specimen of others, in the first half of his ministry.

“Spent the day in worldly business, and found it morally impossible to keep the world, as I ought, out of my heart. Had but little time or life in prayer. O how doth the world impoverish my soul.”

“O Lord, I am vile, I am ashamed to look up, or to appear among thy people in public. I have spent considerable of my time, the past week, in secular matters, supposing it to be duty. As to selfishness, it horribly attends me, whether I study, or labor with my hands, for which I would blush, and lie in the dust forever. If I am wrong, in working with my hands, O Lord, may I see it, and wilt thou enable me to pay my honest debts, if it may be thy will, for Jesus’ sake. Thou art all in all in Christ Jesus to poor sinners, such as I am; and O help me to cast all my burdens on thee, and wilt thou help me for Jesus’ sake. To thee would I give up myself forever; O let me not dishonor thee and wound thy cause and people.”

Another particular, worthy of notice, in respect

to the maintenance of Mr. Hallock's family, was the rigid economy of the domestic arrangements. To this, the partner in his joys and sorrows contributed her full share. As she now sleeps in dust by his side, a brief outline of her character may form a suitable close of this general account of his family.

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Mrs. Hallock was remarkably fitted for her difficult and important station. She had much of that kindness, plain common sense, and frankness guarded by prudence, which are alike pleasant and useful, not to add indispensable, in the wife of a clergyman. To a good mind, a pleasing address and a deportment uniformly Christian, she joined the domestic virtues of untiring industry, strict economy, and a wakeful care to the ways of her household. "The heart of her husband did safely trust in her." He ever had a high respect for her judgment, and sometimes acknowledged to particular friends, that he commonly found cause to regret his variation, in any instance, from her advice. Under her excellent management, especially after her children no longer required the incessant attention of a mother, he was almost wholly relieved from secular care. For many years, assisted by her younger son and favored by a kind Providence, she was enabled to furnish food and clothing for the family, almost without her husband's knowledge. He could spend a day among his people, or a week in other parishes, sure of finding on his return, a pleasant home for himself, and a

welcome reception for his friend. Mrs. Hallock was also a mother, whom her children delighted to honor; and a cheerful hostess to the strangers and other company, which participated in the truly patriarchal hospitality of the family. She never seemed ambitious to dazzle visitors, as a fine lady—hers was the nobler ambition to render them and her beloved family happy, by the order and neatness and comfortable fare of a good housewife. Often, did her ready heart and hands make arrangements for the private meeting at their house. She seemed willing, in short, to endure “weariness and painfulness,” and a pressure of care beyond most of her sex, happy, if she might forward the great work, in which her partner was fast wearing away life. In his “often infirmities,” she was a very faithful and successful nurse. Like the woman, commended by the wisest of men under the Spirit of inspiration, *she did him good and not evil, all the days of his life.* Not insensible of her worth, Mr. Hallock prayed, earnestly and often, that she might outlive himself; and, for many years, confidently expected a kind answer to these prayers, in the protraction of her life. Had she finished her course before her husband, he might have written, upon the monument of his loss, this equally true and touching line :

“She doubled all my joys, and half-sustained my cares.”

## CHAPTER IX.

Severe indisposition.—Makes his will.—Feelings in a near view of death.—Fast.—Kindness of his people.—Forgiveness of enemies.—New-Year resolutions.—Trials with his people.—Grief at parting with a much-loved Christian friend.—Illustration of an inconsistency.—Resolution to visit all his parish.—Receives the degree of A. M.—Thoughts on a letter of reproof.—Useful journey.—Resolutions and practice in respect to journeying and visiting friends.

IN the autumn of 1786, those bodily infirmities, which, for some time, had been not a little troublesome to Mr. Hallock, assumed a more alarming aspect. At one time, he lamented his inability to retire longer to his “pleasant grove.” He now made a disposal of his effects, by an informal will. After stating his first wish that the whole might be disposed of, only to the glory of the Giver, and after dividing his little all among several of his dearest relations, not forgetting, however, fifteen of his poorest parishioners; he closed in these terms:

“This, my dear relatives, is the most equal distribution I can make of what God has given me. May each one take his part with a contented mind, prepared and waiting for death and eternity, which your poor husband, son, and brother has tried;—who did not cease to remember you in his prayers; who was sensibly touched with all your tears, and felt his own troubles eased, when things went well with you. I wish, my dear mother, I had more to give you—I know that your pains in bringing me into the world, and your indefatigable care of me since, lay

me under the strongest obligations to honor and love you. I give up my spirit to God, through the Savior, and my body to the ground, in hope of receiving it again, at the last day, whole, and sound, and shining, like Christ's most glorious body. I wish to lie as near the dear Mr. Mills,\* as I can, without incommoding his own children. I will, also, that no cost be laid out, *merely* as a mourning dress on my account; but let each one mourn for his own sins, and the sins of others; and rejoice, that God's most holy, wise, and infinitely good purposes are executed."

Some of his feelings in a near view of death, may here be introduced :

"Whether it arises from stupidity or not, I am unable to determine, but my mind, in respect to dying, has been calm as a summer evening." "Think my disorder threatening, but, through the goodness of God, I am not terrified. For, though I never before had such a sense of my ill-desert, yet I have a sweet and all-supporting hope in Him, who came into the world to save sinners. I think earthly objects never looked less desirable than for ten days past. I do not know, that it ever seemed more desirable to go and be with the Lord. These are my feelings, if I am not deceived; and O may I be thankful for such unspeakable comforts, and know, assuredly, that I cannot stand a moment, only as God holds me up. And, now, O Lord, I pray, that whether I

\* Rev. Gideon Mills, the only predecessor of Mr. Hallock, whose remains had been deposited in Canton.

shall die or recover, thy name may be glorified—that I may praise thee in life or in death.” Again : “My health, as I thought, would not admit of my praying in secret, as usual. I have great reason to think, that my life is drawing to a close. I should be glad to live, that I may serve God and his church, and be a comfort to my dear consort, friends and all mankind. Just as a good general marches behind, while the enemy presses on the rear, till his army are all over the dangerous passage ; so I should be glad to help my wife, and friends, and all this little flock down to the grave, and safely over Jordan’s cold stream, and then follow them. But I desire to be calm and silent, and not dispute my Maker’s will. Heaven’s high decree shall stand, and through grace my soul shall say, Amen. What if I die ? God and the church shall live ; therefore all is well. I trust, I feel in some measure reconciled to death, by God’s great grace.—I find idle hours the most irksome ; therefore I am resolved to endeavor to be in some active service for God, while I live.—Visited, this afternoon—dull, in the conference.”

A day of fasting, which he observed, at this time, he thus describes :

“Sept. 5, 1786. To-morrow, is my monthly fast ; but as I view myself in a declining state, and as my temporal affairs are such, that I can better attend to-day than to-morrow, I would set apart this day : 1. That I might ‘hear the rod, and who hath appointed it.’—2. That I might serve God better for all this, and be purged.—3. That I might be spared a little longer to pray and preach.—4. That I might be

ready for death, according to the latter part of the twenty-fourth chapter of Matthew, or for whatever affliction a holy God hath in store for me.—5. To take a view of the great mercy of God which is still continued towards me.—6. To examine myself:—do I love the church? have I repentance and faith? am I patient?—7. To confess my sins.—8. To pray for my dear relatives, that they may give me up to God—to pray for my people and all people, but especially for dear Zion and this church in particular—for the babes, children, young people, middle-aged, and aged.—And I would consider, that sin is the cause of the rod; that by this God is honored; that whatever good I have, at any time, is God's gift, at will; that trouble is sent to bring me nearer to God, to try and humble me; that I have received much good at the hand of God; that 'tis God only, who sends trouble; that God never lifts his rod, but to execute his own most holy, wise and good purposes.—Have been enabled to attend, as prescribed above, yet with much weakness and not all the time. I felt as if I could pray for any thing, above mentioned, as well as for my recovery; and now I would conclude by devoting myself, up to God, and renewing my covenant and resolves.”

On his return from a journey, October 13, he writes: “I resolved, and for the most part put it in practice, that no company should divert me from my wonted private duties; and I think I never enjoyed so much continued sweetness on a journey, in my life. O that——

“Oct. 16. Could scarcely hold my head up in



prayer, this morning, because of sin in lying abed so late, and having my mind so light.

“Oct. 21. I receive many kindnesses from my people, for which I would give thanks.

“Dec. 14. Received, to-day and this evening, some unseemly treatment, but hope those persons had an interest in my prayers. Therefore, Hebrews xii, 2. and similar passages were pleasant to me. O 'tis a pleasant thing to forgive.

“Jan. 1. 1787. Our ecclesiastical matters look dark, and I sometimes think, that my stay here is short. The times are changing very fast, and what the issue will be, we cannot tell. All kinds of religion are tolerated among us, and seem to increase. Four, last week, turned to the Episcopal Church, and others seem inclined to the Independents. It seems, that, for the merest trifle, many would forsake their religion. The days approach, that seem to burn as an oven, and many prove to be stubble ; but happy is he that shall endure.

“I am now brought to see a new-year—O that——. Of late, have not been so formal as common in prayer, and have had more freedom. For this new-year, I would make the following resolves :

“1. To rise by daybreak.

“2. To read daily one day's account in my journal for the year past.

“3. To be more fervent and watchful, in my usual times for prayer.—Sweet peace in my soul, in the evening sacrifice ; and rejoiced to see Capt. —— willing and urgent, that his daughter should make a public confession ;—it strengthens the evi-

dence I have long had of the piety of this sweet man.

“Jan. 2. Rose about the break of day. Uncommon sweetness and some fervency, in secret and family prayer; also, in reading the Bible, in singing and reading in my diary, according to my resolves, yesterday. This evening, had some sweetness in conversation. The things of the world look darker and darker, but I think religion more pleasant.

“Jan. 13. My people are in a great tumult about the parish expenses. I would welcome trouble, if I only have a conscience void of offence. The difficulties in the church, added to this, sink me down. It seems comfortable to think of our Savior’s troubles. I wish I could learn to keep a more steady mind, in adversity and in prosperity.

“Jan. 26. O it would be sweet living, if we could live only for God. Have great reason to be thankful, that trials and public commotions have not disturbed me of late, as formerly.”

Some years after these trials, Mr. Hallock addressed a clerical friend in somewhat similar trouble, in this manner: “Be not alarmed, my young brother. Soon after my ordination, I thought for a time, they would certainly kill me. One enemy opened a battery on the right, another on the left;—I trembled—I looked to see myself fall every moment—I wondered that I remained alive;—but I found, after a while, it was all *roar, roar, and not a single bullet.*”

“Feb. 21, 1787. At noon, to-day, the dear Mr. Andrew Mills sat out for New-Haven, Vermont,

which caused many a parting tear. My soul laments the loss of such a friend. He is a great friend to Zion, and always appears attached to God's honor. In prosperity and in adversity, he discovers great calmness of mind ;—a friend to all, much in reading and prayer, constant at public worship, beloved by the good and revered by all. He is pleasant in his temper, and easy of access; his voice sweet, his countenance manly, his life unspotted. Thy fellow, O Mills, thou hast scarce left behind. Poor sinners, you have lost an unfeigned friend. Ye little children and babes, weep. Sigh, O ye youth; and ye mourning lambs of the church, cry to God, that he would make up this, (as to sense,) irreparable loss; for, methinks, I see our Zion shake at the removal of such a pillar."

Some years after this painful parting, Mr. Hallock, on a missionary tour in the state of Vermont, made this choice friend a visit. He found him a deacon in the church, and highly useful in the destitute region where he was located. The wisdom of Providence, in the removal of such a man from a place where his services were less needed, Mr. Hallock now clearly saw, and at once became thankful for an event, which had drawn from his heart the touching lamentation just given.

"March 20. Spent part of the day in study, part in conversation, and part in preaching a lecture for old Mrs. B——. O 'tis sweet to work for Christ.

"July 29, Sabbath. Felt a little dejected, after meeting, to hear that many of my people went to the church, [Episcopal] to-day, and *one* in whom I put

great confidence. Surely, man is vanity, and he who knoweth human nature will put no trust in him. Heard, this evening, how a number of my people are finding fault, because my salary is so high, and because my friends have given me a spell,\* which is also very trying.—O may all these trials be for my good. I think, they make the word of God look more sweet.

“Aug. 6. Some sweetness in reading and meditation, as I rode from Winchester home—in visiting likewise. I felt as if I wanted to see some friends, who, I had heard, spake some things that looked like prejudice against me; that I might thank them for the good, which I hope it hath done me. Thought, I could bless God, that my portion doth not lie here.

“Aug. 26. Felt exceedingly gloomy, this morning, in all duties—sometimes, in a kind of despair. It cuts me down to see the inconstancy of my people in every quarter. *They seem to be leaving me, who ought to have been my stay, like Aaron and Hur. Every wind of doctrine tosseth them about; and alas, what will they do in the end! These things sink me down; but, hope thou in God, O my soul. Have lately fixed this for my motto, which I think is sweet; namely, ‘God’s holy will shall be my stay.’*”

At no period of his ministry, did the piety and fidelity of Mr. Hallock save him, entirely, from trials of this painful character. He sometimes spake of them, with the deepest emotion. A pastor, whose

\* A somewhat provincial term, for a few hours’ gratuitous labor.

care for his flock was as incessant, as his love for it was strong, he could not see it diminish, by the voluntary withdrawal of individuals, without feelings of intense grief. And, most of all, he was grieved and astonished, at the slight and absurd reasons, often assigned, for leaving an ecclesiastical Society. On this point, one of his apt illustrations may not be unacceptable. Speaking of a recent instance of the kind, which had cut him to the heart, he said: "It seems to me like this: Two neighbors, in the heat of passion, come to blows. One of them proves too strong for the other. The weaker one says, in a rage: 'Well, if I can't have my revenge on *you*, I know what I *will* do;—I will go home and whip my wife.' And so the poor inoffensive woman must now suffer inhuman abuse. Quite as unreasonable is it, in my view, for persons to withdraw their support of the Gospel, because some individual in the society has given them offence."

"Jan. 3, 1788. Made one sweet visit, and resolved, if the Lord will, to make, in his strength, a religious visit at each family in my Society, within the course of this year. Felt guilty, because I prayed no more, this evening.

"April 17. Last week, was exceedingly tried with an envious, ugly temper; but O praised, forever praised be the Lord, the snare is broken, and I have, as I trust, escaped. It seems as if I never loved those persons better, with whom I felt uneasy.

"Sept. 26. On the tenth of this month, Yale

College conferred on me the honorary degree of Master of Arts. O that I might see in this the kind hand of Providence, be made more humble thereby, give God all the praise, and have my heart lifted up in his ways.

“ June 14, 1789. To-day, received a kind letter of rebuke from Mr. H——, a Baptist elder. I think he wrote with the spirit of a Christian; although, in some things, he has mistaken me. O may I receive his rebukes like a wise man. O may the sweet day come, dear Lord, when thy children shall see eye to eye.

“ Sept. 7. Set out on a journey to Goshen. My mind has been more on religion, this day, than common when I set out on journeys.

“ Sept. 8. Arrived at Northampton, a little after noon—was kindly received by my friends—had some uncommon freedom for me, in meditation, as I rode. About sunset, arrived at my father's, where I was kindly received by my dear parents and kind brother and sisters. Spent the evening, agreeably, in religious conversation with our family and some other friends.

“ Sept. 9. Spent part of the day in conversation, and part in study—towards night, preached a sermon at Williamsburgh, from Revelation xxii. 17.—had some freedom—the people were attentive—spent the evening in a conference.

“ Sept. 10. This morning, visited some that were awakened, and some new converts. Many in this neighborhood, who, one year ago, were dead and secure in their sins, now appear to be spiritually

alive, and to have the image of Jesus. In the afternoon, rode to Chesterfield—preached a lecture—then had a conference; and the young converts seemed to enjoy a little heaven below—one was apparently converted in the meeting.

“Sept. 11. Visited agreeably, had freedom in conversation and meditation, and felt as usual in preaching the lecture before the Lord’s Supper, at Goshen. After the lecture, six were examined to be received into the church, who, I think, appeared excellently.

“Sept. 12. Visited all day. Was accompanied by dear friend Coleman and brother Moses.

“Sept. 13, Sabbath. Rode to Chesterfield, and preached for Mr. Allen. The work of God is visible in this place. After meeting, rode to Goshen, and partook of the Lord’s Supper there with God’s people; then went to my father’s, sang some hymns, attended conference at Mr. —’s, returned to father’s, and talked till past midnight.

“Sept. 14. Visited this forenoon; then rode to Conway, and spent the evening with the dear Mr. E. B——, who, I think, suffers some reproach for Jesus’ sake.

“Sept. 15. Visited Rev. Mr. Emerson in the forenoon—preached for him in the afternoon and this evening; but in the evening sermon was almost entirely exhausted and felt ashamed, afterwards, and unfit for conversation.

“Sept. 16. Rode to Williamsburgh—visited by the way—had unexpected freedom in preaching to

a large audience. O that God might have the praise.

“Sept. 17. Set out for home.

“Sept. 18. Found my family and people well, having been absent eleven days. It has been the most remarkable journey I ever took. I have been better in health than common, when from home, and have seen the great power and mercy of God displayed, in awakening and converting sinners. This great work appears in Conway, Ashfield, Buckland, Williamsburgh, Goshen, Chesterfield, Northampton, East-Hampton and West-Hampton. O come. Lord Jesus, and spread the triumphs of the cross through our world.”

During his ministry, it was Mr. Hallock's custom to make an annual visit, in autumn, to his parents and friends at Goshen, and in the vicinity. Beside this, he seldom took a journey, if we except short tours, sometimes for preaching and sometimes to meet ecclesiastical bodies. It is highly gratifying to find him the same devout man and active minister abroad as at home. Whatever relaxation he might need, at any time, from the severer duties of his station, he seems never to have put off his clerical garments, as too grave on a journey, or in the houses of near relations. Once, in prospect of a journey, he made these resolutions :

“1. To watch over my thoughts and conversation.

“2. To take some time for private prayer and meditation, morning and evening.



"3. To be ready to preach, if requested, and to do and get all the good I can."

Again, he writes ; "To-morrow, expect, if I live, to set out with Mrs. Hallock to see our friends in Goshen and Plainfield. O Lord, if it be thy will that we should go, wilt thou be with us, going and coming, and while there, and may our journey be for thy glory, our spiritual comfort, and the edification of thy people, for Christ's sake."

On his return from one of these autumnal visits, he makes the following entry in his journal : "In this visit, have seen and heard refreshing things in respect to the work of God, in particular at Plainfield. Have preached six times, besides speaking at conferences. I have had a sweet visit with my brother Moses ; and now, O my soul, give God all the praise, for to him only is it due." In bidding his brother's family farewell, at the close of these strictly religious visits, it was his custom to have the children arranged before him, and then, in a most affectionate and solemn manner, to address them on the concerns of their souls. "These scenes," remarked one who was no stranger to them, "were often overwhelming."

## CHAPTER X.

A time of thick moral darkness.—Miscellaneous extracts from his journal.—Anecdote—the lost sheep.—Illustrations of human dependence,—a youth rowing up Niagara—floating ice—unskilful boatman.—Joyful change of feeling.—Death of a sister.—Attempt to divide his parish.—Refuge in trouble.—Harvest-thoughts.—Extraordinary supply of forage.—Motive in planting an orchard.—Traits of character illustrated by facts,—course to reclaim a Christian brother—reproof of an infidel—effort to remove an infidel from the board of school-visitors—admonition of some thoughtless youth— anecdotes in reference to a new house for public worship.

THE first twelve years, after Mr. Hallock's ordination were years of deep spiritual declension, in all the region round about him. We now find him in the midst of this dreary period—altogether the darkest time of the same length, which he was called to witness in the course of his ministry. To use his own language, in a sermon which he published some years afterwards: "spiritual things appeared gradually to decline, and the church was reduced to a very low and gloomy state." Yet, in this season of peculiar trial, we find him at his post, diligently sowing his seed in the morning, and in the evening not withholding his hand.

"Dec. 20, 1789, Lord's day. To-day, began to preach systematically. O that I might go forward in my proposed plan, only in the strength of the Lord Almighty.

"April 18, 1790. Religious matters, in this place, look darker and darker. My soul is perplex-

ed to hear that children and youth get together for vanity.

"Aug. 8. I think, that if God should ask me as he did Solomon, what he should give me, I would answer ; ' Lord, that I might be faithful !'

"Oct. 10. Have had but little freedom, this day, in public or private. It seems almost as if I could never preach again. O, such scenes are humbling and distressing ; but they are for the best. In prosperity, we are apt to think we shall never be moved ; but when God's face is hid, we are troubled. Be still, O my soul, in submission, for it is our Father's good pleasure. Had a little refreshment last evening in secret. Preached, on Thursday, a funeral sermon.

" Aug. 4, 1792. Resolved to fast and pray : 1. On account of my sins, the sins of my people, and of the land.—2. That I may be humbled under the testimonies of God's displeasure.—3. For Zion in her present melancholy state, especially in this place. —4. That I may search my own heart, and inquire whether it is not owing to my slothfulness, that the vineyard in this place is thus grown over with thorns, and broken down."

Far as Mr. Hallock was from superstition, he could yet receive valuable hints of duty from the more striking events of providence. One day, he took a walk into his field to see his sheep. On calling them around him, one was missing. After a general survey of the pasture without success, he returned to his house. The thought of the lost sheep still gave him inquietude. At length, he concluded to

go and make a more thorough search. To his equal surprise and joy, he found the stray sheep, in a remote corner of the field, alive, yet in need of immediate help. The poor animal had passed its head between two rails of the fence, and unable to extricate itself, had eaten into the earth every thing green within its reach. Having relieved the object of distress, he began to inquire with himself: "What use can I now make of this singular occurrence? Is it not possible, that some one of my *spiritual* flock is at this moment in deep distress of soul? I will go through the parish without delay, and ascertain the fact." He went; and actually found a member of his church almost in despair, to whom he was happy to impart counsel.

"Aug. 26. There are some unhappy difficulties among the members of the church; and if any thing is said which reproves them, I am rather accused of being partial. O that I might be prudent and faithful, and that peace may be restored to this church,—I have been exceedingly tried and perplexed in this matter; but O may I love God, and share in the promise: 'All things work for good.'

"Sept. 22. Had a church meeting; and, after prayer and considerable discussion, two contending brethren settled their difficulties; in which, it appeared to me, the kind hand of the Lord was evidently seen. 'O the hope of Israel'—

"March 13, 1793. To-day, returned from the Monthly Convention at Brother Hawley's. Saw a number of my dear friends in the ministry—felt embarrassed in conversation and in every performance

—thought every body exceeded me, and felt great want of a Christian spirit.

“To-day, I am thirty-five years old ; feel as if I never had done any thing, and never should, as a minister or Christian. O may I be humbled for my unprofitableness, and apply my heart unto wisdom. Think it has of late been some comfort to me, that all should be done in the name of Christ. Sometimes have very trying temptations ; O thou, that didst deliver David’s soul out of all distress, wilt thou save me in the hour of temptation.”

Throughout his journal, Mr. Hallock mourns, often, and very bitterly, over his imperfectly sanctified heart. The temperament of his mind, especially in connexion with nervous debility, seems to have led him to prefer dwelling more on the dark, than on the lighter shades of his own moral features. Yet we are, no doubt, to ascribe these lamentations in great part to his deep knowledge of himself, and of God, added to the high standard of spiritual attainment at which he aimed. His sense of entire dependence on God, in the Christian course, he himself very happily illustrates, in the following terms :

“The way to heaven is up stream. It is like one ascending out of Ontario into Erie, and the higher lakes. But how will the inexperienced youth, in his little open boat, meet the tempest and billows ! How, with nought but his hands and paddle, will he ascend the falls of Niagara !”

Somewhat similar imagery, Mr. Hallock employed, at times, in reference to the conversion of sinners. He was once in a neighboring town, where there

was a powerful work of divine grace. In going thither, he had travelled by the side of a river, covered with floating cakes of ice. Surrounded as he was with proofs of the mighty power of God in the repentance of stout-hearted sinners, he said with his accustomed originality and force, that the scene before him was not less wonderful than would be the sight, if the cakes of ice which he had just seen borne down on the strong current, should at once stop, and turn, and, contrary to nature, float up the stream. This anecdote is not more an illustration of Mr. Hallock's views in respect to the sinner's entire dependence on God for saving grace, than an example of his common practice in the application of surrounding circumstances to some useful end. Yet, with these views of man's dependence, he was careful not to excuse any form of sin. No one could be farther from antinomianism. If he could not *fully explain* the harmonious connexion of divine agency and grace with human freedom and accountability, he *firmly believed in its existence* on the testimony of Jehovah. In a circle of ministers, where the nature of the sinner's inability was the topic of discussion, instead of his exact views, he stated the following fact: "A man in my parish, who is no sailor, lately made an attempt to cross a mill-pond, in a small boat. The water was high, and to his dismay he found himself gradually carried down toward the dam. In this extremity, not knowing how to manage the boat, he called to some persons on the shore. They cried out: 'Row on the other side.' All agitation, he replied: 'I

can't.' They cried more earnestly: '*Row on the other side.*' He still said, tremblingly: 'I can't.' They added: 'Well, then, go over the dam.'"

"May 20, 1793. Have had some refreshment in preaching, but for the most part have been very gloomy, and never saw my heart more wicked—never was pressed with greater temptations—many times, seemed to be destitute of faith—could get no comfort from the Bible, or in prayer, and the world seemed altogether vanity. O dreadful scenes, which none but they that feel can know! But glory be to the God of all comfort, before I got home, last evening, felt revived. Found brother Miller at my house—we opened our minds to each other—went out and prayed together; and I trust my soul was truly refreshed. O may we never forsake the Lord.

"May 30. Last Tuesday, had a public meeting on account of the drought; though the good Lord sent rain before the day came. Mr. Miller preached two sermons, and appeared to enjoy extraordinary assistance. My heart, I trust, was in some measure refreshed. Spent the evening with brother Miller, and rode home with him on Wednesday. It was my lot to preach at West-Britain, though I felt as if I could not; for it has seemed, at times of late, as if I could not pray, and as if my poor attempts were shut out. Indeed, many times, it has seemed almost as if 'the pains of hell had got hold upon me;' but, in prayer and in preaching, yesterday, the clouds seemed to disperse, and I had unusual freedom and satisfaction. The audience were very attentive, and after meeting I enjoyed a sweet even-

ing. This morning, felt as if I could spend the day and the night, in numbering over the richest joys. My mind is calm and serene, and it almost seems, that I should be glad to leave this world, and be with Jesus. May God have all the praise of this deliverance; may this mercy learn me, forever, in trouble and at all times, to trust, and cry unto him. And if these lines should ever be read by any one, may he or she be encouraged to pray without ceasing to God in trouble, and not faint; knowing that God will appear for the distressed, if they pray to, and trust in him.

“ March 1, 1795. To-day, heard of the death of my sister Abigail. Her natural temper was very agreeable, and sweetened, I trust, with true grace. She was the desire and crown of her husband, the nourisher of her little babe, the delight of her parents, the glory of her brothers and sisters;—kind to all, beloved by her neighbors, and esteemed in Zion. But her work is done. God hath called her away, we trust, to himself; and blessed be his name. May her bereaved consort, parents, and all of us, find this loss made up in God; and be prepared to go when our turn shall come.

“ June 7. Yesterday, my dear father came to see me from Goshen; gave me a more particular account of my beloved sister's death, and brought some of her private diary, which I think is expressive of true religion. O may God have all the praise.”

In addition to Mr. Hallock's other trials, was an attempt to divide his already feeble parish. The kind



interposition of God, in the day of peril, he acknowledges in a truly Christian manner.

“May 29, 1796. The past week, God hath interposed for us, in defeating some who were for dividing the parish, by disposing the General Assembly to decide in our favor. O may we make a right improvement of this kind providence, be humble, and learn ever to trust in God. And may those, who have wished for the division, be guided in the path of truth. Praised be the Lord.

“June 5. Had rather more freedom than common in private duties, last evening; and was favored in preaching, this morning, beyond my expectation. But, in a sermon to the youth, this afternoon, have been dreadfully unfruitful, and had but little attention. Feel so ashamed and confounded, I hardly know what to do with myself. O that I might feel like a child under the parent's rod, and that God would have mercy on the youth.

“Sept. 18, 1796, Lord's day. I am troubled with a dull, inconstant mind, and a treacherous memory, so that I find it difficult to compose, to speak, or pray. Whence it ariseth, I cannot tell; whether from disease of body or want of grace. But, let it be from what it may, I have no way but to go to the Lord and wait for his salvation. The meeting, to-day, has been thin and dull; I have had but very little sense of things, either in preaching or praying. Yet, I must not forget the unusual comfort, the Lord was pleased to grant me, this morning, especially in family religion. But, my Beloved is withdrawn, as

to his sensible presence, and I am left to mourn. Still, 'Though he slay me, yet will I trust in him.'

"July 2, 1797. Rather more freedom in prayer and preaching, and at the Lord's table. Through the tender mercies of God, I have been more comfortable in mind for nine or ten days. The peace I have in Jesus unspeakably exceeds all the joys of this world. O Lord, make and keep me humble, and draw my soul more and more to thee.

"Aug. 1, 1798. I have this day, by the help of God, finished my little former harvest, and I would now bless the Lord for the harvest, and for success in the ingathering of it. I would confess my sins, that I am so carnal, and like those who make provision only for the flesh. O that I might have a part with that happy number who will one day reap everlasting life."

In this connexion, it may be proper to introduce a few more of Mr. Hallock's harvest thoughts:—"O Lord, may we begin the harvest in thy fear, and have strength and grace to gather it as thine and for thee; and may it all be used in thy service—may every swath and every sheaf be sanctified by thy word and prayer; and O, let thy spiritual mercies fill the earth also in the building of Zion."

Again: "We have a comfortable supply. O Lord, the harvest is thine; thou madest it to grow—the favorable time to gather it, the health, the strength, the skill, the success are all of thee, who buildest the house and keepest the city. And now, O my God, may we have grace and wisdom to use it wholly

for thee, and may thy blessing, without which all is still in vain, rest perpetually upon us, and wilt thou teach us thy statutes and grant us the spiritual harvest, the Holy Spirit and its fruits unto eternal life."

Once more: "This day finished getting in the former harvest. The hay has been as good as common, or better. The flax and oats unusually good. But the English grain was almost cut off by the winter, and the little that remained much blasted. The summer, as yet, uncommonly cold. There has been, the present week, considerable frost, so that the latter harvest looks gloomy indeed, and we are threatened with great scarcity. The people have been very kind in assisting me. And now, O Lord, the Author of all good in Jesus Christ, I would acknowledge thee in all the former harvest, and would be humble under thy mighty hand in cutting short the harvest of bread, and in the darkness respecting the latter harvest. O help me, Lord, to consider and use all as thine—to give my heart, soul and body wholly to thee; and may thy blessing rest upon us, through the atonement of the Lord Jesus."

In conversation with a candidate for the ministry, who had been attracted to his roof by the report of his extraordinary piety and worth, Mr. Hallock once remarked: that one year, when the Lord gave him an uncommon supply of forage, he was led to inquire what it meant, and in what way he should use the whole to the glory of the Giver. He added: "Before spring the matter was quite plain. For,

there was a great revival among my people, that winter, and I had occasion to keep at different times more than fifty horses for Christ's ministers. I now saw, for what purpose, God had so kindly and providently stowed my barn." At another time, walking out with a Christian friend in the fertile fields, he said: "How thankful we ought to be for this meadow. I sometimes feel afraid to enjoy the good things of providence, for fear I shall abuse them."

When he purchased his place, there was a young and thrifty orchard upon it, from which the planter himself had never received much if any fruit. This orchard, situated on the side of a high hill, was afterwards accustomed to yield a supply for Mr. Hallock's family, in those seasons when fruit in the valley failed. On this account it proved a peculiar comfort. After enjoying the blessing, several years, the thought occurred to Mr. Hallock, that he was under a sort of obligation to set out another orchard for the benefit of his successor. He resolved at once to do it. While planting the trees with the assistance of his son, a young man came into the field, who had lately received an invitation to become the minister of a neighboring parish. The youth for a short time, put his hand to the work; when Mr. Hallock, turning to his son, said: "Homan, when I am dead, do you give Mr. M—— some of these apples." Now, if all were equally sensible of obligation, for blessings procured for them through the agency of their predecessors and equally scrupulous to do somewhat for the next generation, in return for good which they have received from

the last ; we should less often hear the remark : "I have little encouragement to make improvements, which probably I shall never enjoy"—a remark, hardly more exceptionable for its selfishness than for its ingratitude and gross injustice.

"Sept. 2, 1798. Feel that I have been inadvertently imprudent, and am afraid, that I have injured the feelings of some. O how much do ministers need to be 'wise as serpents and harmless as doves.' O Lord, wilt thou forgive my imprudence, prevent its mischief and humble me, and make me more watchful, and make me wise and prudent for the sake of Christ and his interest in the world." At another time, he writes : "Feel as if I had been imprudent, in saying perhaps exasperating things against the Deist. O my God, I would wish to be faithful to thee, and always ready, not only to suffer but to die for thy sake."

Here, it may be proper to mention, that Mr. Hallock, in his habitual intercourse with his people, was a striking pattern of genuine ministerial prudence. In things indifferent, he was ever ready to yield to the views of others with much meekness and gentleness, as knowing that "a soft answer turneth away wrath;" but in cases, which involved the interest of Zion or the welfare of souls, he was bold and immovable, "come life or come death." He knew nothing of that timidity which deserts its post at the approach of danger, and which too often conceals its baseness under the specious name of prudence. If he manifested more of the harmlessness of the dove than of the serpent's wisdom or the lion's boldness; yet, in neither of these elements of

character, was he deficient. It was the combined influence of these unlike and even opposite qualities, ever modifying each other in a manner peculiarly happy, which saved him alike from the meanness of cowardice, from Jesuitical art and from rashness. Some facts now in illustration.

On learning, that any member of his church had been guilty of an offence, his practice was to go at once to the delinquent, and with great plainness and tenderness to urge the duty of repentance. Often, he was successful. In one instance, he is said to have taken *this* course. A brother, who had been to talk with an offender in the church, informed Mr. Hallock of his ill-success, and asked if he should make a second effort. "Stay," said the affectionate pastor, "and let me first go and see him." He went, and addressed the offender in nearly these words: "My dear brother, I have an unusual affection for you. I can scarce tell you, how much I love you. I have been thinking about you, of late, night and day. My love to you has seemed stronger, within a short time, than ever before." The man burst into tears—he could let him proceed no farther—his heart melted—he confessed his fault, and engaged to make requisite satisfaction to the church.

In an interview with a parishioner, unhappily poisoned with infidelity, and known to possess Paine's *Age of Reason*, Mr. Hallock became very earnest; and in a determined, solemn tone, exhorted him, at parting, to go home and burn that pernicious book. Failing of success, he called upon him to

remember, that his minister had been faithful to warn him not to keep in his house, a book, which blasphemed the Savior of the world.

On one occasion, when he was present at a meeting of the School Society, an open infidel was appointed a school-visiter. Mr. Hallock knew this infidel to be a man of learning and influence. He was aware, that any interference, on his part, would certainly give great offence to the man and his friends. But the lambs of his own dear flock were in peril. The cause of God was concerned. He dared not be silent. He felt constrained to take a bold stand, and risk consequences; though, as in Paul's case, no man should stand with him. He rose, fearless as Daniel prayed, and plead the cause of Christ and of souls against infidelity, with an eloquence which delighted the friends of Christ, astonished all, and procured, through divine favor, a reversal of the improper appointment.

This good man's heart was once grieved and broken by the opening of a dancing-school in the principal village of his parish. It had long been, with him, a favorite neighborhood for religious conferences. He still continued his meetings there, as usual. One evening, he perceived several learners of the gay art, in the conference room, and remarked: that, though painful to himself, yet he felt constrained to give a solemn admonition. After a proper introduction, he said distinctly, that in his judgment, *all* who attended the dancing-school were unquestionably in the broad way to hell. In stating the matter, afterwards, to one of his aged deacons,

he said: "I didn't know but they would kill me for it, but then I thought, if they did, they could only kill the body."

When his people erected a house for public worship, there was a difference of opinion and some warmth of feeling, as to the form of the seats. Some were in favor of pews, others, of slips. To settle the question, a meeting of the Society was called. On the Sabbath preceding this meeting, Mr. Hallock, ever anxious to avert evil, closed one of his sermons with the following anecdotes:

"I was, last week, at C——, and saw a poor sinner in great distress for his soul. He informed me that he received his first deep impressions under a particular sermon. I said to him, 'I want to ask you, sir, one question. Was you, when the arrow from God's quiver reached your heart, sitting in a slip or in a pew?' 'O sir,' said the astonished man, 'I cannot tell. My mind was so overwhelmed with what the preacher said, I paid no attention to other objects.'

"I found another person in transports of joy. His tongue was loosed in the praises of God. He spake in rapture of the love of Christ. I said to this man: 'Dear sir, will you tell me the fashion of the meeting-house where you was seated when you found this precious Savior? Had it pews or slips?' He replied, with some impatience, 'I neither know nor care about that matter. It is enough for me, that God was pleased in his great mercy to appear there for my sinking soul.'"

Mr. Hallock then added: "A certain father had



two boys, Peter and John. One morning, he had a call from home, and directed his sons to take their sickles, go into such a field, and spend the day in reaping. At night, he returned and found nothing done. Calling his sons, the father inquires the cause of their idleness. Peter says: 'John wanted to begin to reap at the north end, but I thought it best to begin at the south end.' John says: 'Peter refused to begin with *me* and so I would not begin with *him*.' The father says in displeasure: 'You must both be punished with severity—not because you did not begin at some particular place, but because you refused to yield to one another, and did not begin at all.'"

## CHAPTER XI.

**Revival of religion among his people in 1798 and 1799.**—Letter, in which he gives some account of the work ;—its commencement—rapidity and power—false hopes renounced—critical moment—awful impressiveness of the scene—means of increasing the work—sovereignty of God—plain truths of Scripture useful and welcome—conversion of infidels.—Second letter, containing the confessions of several converted infidels—general effects on society and fruits of the work.—Mr. Hallock's labors.—His texts.—Feelings.—An anecdote.—Address to persons on receiving them into the church.

NEAR the close of the last century, commenced in New-England, what has been appropriately termed the era of revivals. Not that revivals of religion were till then unknown,—for they may be traced back to the memorable day of Pentecost, and to the earlier times of Ezra and Josiah,—but, that they have since been more extensive, continuous and powerful than before. At this period, so auspicious to Zion at large, very many churches in Connecticut awoke from the deep sleep of years. The influence of the Holy Ghost was now, to a broad extent, marked with uncommon power. Mr. Hallock's people were not left without a large share in the glorious work. After a sufficient trial of his faith—he having labored and looked for refreshing rain and received but a few scattering drops, until ready to sink in despondency—to his unspeakable joy, at the end of twelve dark, long years, the windows of heaven were opened, not to desolate but to make verdant the hills and vallies under his pastoral care, and to mature an abundance of fruit. It is stated by an eye-witness, that when the good man percei-

ved the Lord to have come, in very deed, to dispel the gloom which had been so long thickening over his people, he could not suppress the swellings of his soul, but wept aloud in the meeting. To this interesting point in his life and ministry, we have now arrived. And the reader will rejoice to learn, that while the scene was yet fresh in his mind, Mr. Hallock drew up, for the public eye, a somewhat minute account of its general character.

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A letter addressed to the editors of the Connecticut Evangelical Magazine, and published in the first volume of that work.

“GENTLEMEN—Through the course of twelve tedious years, before this memorable period, the religion of Jesus gradually declined among us. The doctrines of Christ grew more and more unpopular; family prayer and all the duties of the Gospel were less regarded; ungodliness prevailed, and particularly modern infidelity had made and was making alarming progress among us. Indeed, it seemed to an eye of sense that the Sabbath would be lost, and every appearance of religion vanish; yea, that our Zion must die without an helper, and that infidels would laugh at her dying groans. But the God of Zion, who can do every thing, was pleased to appear and lift up the standard of the omnipotent Spirit against the enemy; and to him be all the glory!

“The first appearance of the work was sudden and unexpected: some particulars of which are as follows: The second Sabbath in October, 1798, I

exchanged with a brother in the ministry. On my return, the next evening, I found a young person under deep impressions of mind. She told me that she was a poor sinner, going down to hell : and that her impressions began on the Sabbath in the forenoon, but increased in the afternoon. And in the evening, her concern was such that she could no longer keep it secret, though it had been her intention, that no one should know it. The next evening, at a conference, there was an unusual solemnity, and many were in tears. The morning following, I found two other youth with the one first awakened, whose minds were likewise impressed. On the evening of this day, a sermon was preached by a neighboring minister. The meeting was uncommonly full, and the arrows of conviction reached some hearts.

“ After this meeting, about fourteen children and youth were found, whose minds appeared to be impressed. One of them said, ‘ I have been over a precipice all my days, and never saw it until now.’ The next day, it was affecting to see, by the rising of the sun, awakened youth coming to my house to know what they should do to be saved. In the latter part of the day, I visited a number of families in another neighborhood, where these things had been hardly known ; and found a remarkable attention. The tear often flowed on the first mention of eternal things. In the evening, there were found in the neighborhood, where the work began, at a house where a meeting had been appointed, about thirty children and youth, who appeared serious, and some

under deep concern. It was indeed an affecting scene ; and one particular fact will not soon be forgotten.

"A young woman deeply impressed, said to another in the same situation, 'Do not weep so, what good can it do? God does not regard such selfish tears as you and I shed.' Upon this, the one spoken to, took the other by the hand and said, 'O you are trying to quiet me, but you tremble yourself;' which was truly the case.

"On the ensuing Sabbath the work was visible in the house of God ; and the conference in the evening was full and very serious. But one week before, matters never appeared darker ; but now the marvellous goings of the victorious Lamb were seen and felt. O how little we know, what is in the secret counsels of Immanuel ! The following Monday, when a sermon was preached by a neighboring minister, almost the whole parish came to meeting, and the work appeared to be going on. And it was a trembling day, even among professors as well as others. It often brought these words to mind, 'But who may abide the day of his coming ?'

"Being called, one evening, to visit a neighbor in distress of mind, I received from her the following information : 'I was sober and thoughtful when a child, used to attend secret prayer, thought I loved good people, and finally concluded that I was a Christian. But hearing that the work of God had begun among us, I thought it became me to examine on what foundation I stood ; when I found I was building on the sand. On Monday night, my hope perished.' I do not know that I ever saw any one

in bodily distress manifest greater anguish. But before morning she found relief, by having, as she thought, her will bowed and swallowed up in the will of God. She told me, the next morning, 'I think, I can now take care of my family, and do all for the glory of God.'

"Before the week was out, another came in anguish of spirit, who also had been resting on a hope, but now saw himself 'in the gall of bitterness.' He expressed himself after this sort : 'I see my heart so opposed to God, that I could not be happy, were I admitted to Heaven; but should choose rather to be in Hell than dwell with God.' Indeed, this was an hour, when all appeared to be shaken. But, while some found no rest, short of entirely new hopes, others were confirmed.

"The next week, on Wednesday, November first, another sermon was preached by a neighboring brother, when there were but about half as many present as the week before, and we were greatly afraid, that all was about to decline and die. This was indeed a trying hour. No fond parent ever watched the fever of his child, at the hour of its crisis, when the period of life or death had arrived, with more anxious, interested feelings, than numbers of God's praying friends watched the work of the Spirit, at this critical moment. Every symptom of its being fixed and increasing, was as life from the dead, but the thoughts of its going off, were more dreadful than the grave. It was not long, however, before it appeared that God was in very deed come to carry on his work among us ; and the hearts of Zion's friends

were elated with fresh hopes. Those, whose minds were arrested, were for the most part, increasingly impressed, and there were also instances of new awakenings. The solemnity of this season cannot be communicated ; it is known only by experience.

A brother in the ministry, among whose people the same work had begun, told me, that he had seen twenty in a room, the most of them mortally sick and at the point of death ; but that the scene was nothing so impressive as to see a house filled with souls in distress, sensible of impending and eternal wrath, and their feet sinking in that horrible pit, whence there is no redemption. Nature does not afford an adequate comparison to set forth these scenes ; they exceed the things of time, as the soul exceeds the body, or eternity exceeds time. ‘A wounded spirit who can bear ?’ The appearance was more like an execution-day. An awful silence reigned, unless when it was broke by the cry, ‘What shall I do to be saved ?’ But it was not long, before, as we trust, one and another were brought to repentance and faith, and into the enjoyment of the pardon and comfort of the Gospel. And to behold poor sinners, who were but yesterday on the brink of destruction, and wholly unreconciled to God, now brought to submit to him, and to hear them sing the new song ; entirely surpassed all the victories of the most famous kings and generals of our world.

“The work now was evidently on the increase. And here I would mention, that the awakenings in other places, the proclamation from the General Assembly respecting the Sabbath, and the regulations

in schools, all seemed to be attended with good effects. We had lectures every week, mostly preached by neighboring ministers. Conferences were setting up, in every part of the parish; all religious meetings were growing full and solemn; and every week, and sometimes every day would bring the animating news of some one apparently converted. Indeed, it seemed as if it would be impossible for any thing to stand before the power of God; and that every one must bow. However, dreadful experience proves, that natural men are indeed morally dead.—They are harder than rocks, deafer than adders, and more stubborn than the sturdiest oaks. As means did not begin this work of themselves, so neither did they support, or carry it on. But as this was the work of the omnipotent Spirit, so the effects produced, proclaimed its sovereign, divine Author. One was taken here, and another there; and often those, whom we should the least expect. I have seen some, at this time, under the most awakening judgments, as thoughtless as ever; and others in full health and prosperity pricked in the heart.

“Here I would mention, that the things which took hold of the mind were plain, Gospel truths, with which the people had long been acquainted, and which they had heard with indifference. I heard one say: ‘I used to think, I believed there is a God, but I find I never did till of late.’ The work was by no means noisy, but rational, deep, and still. The rational faculties of the soul were touched, and poor sinners began to see that every thing in the Bible is true; that God is in earnest in his



precepts and threatenings; that they were wholly sinful, and in the hand of a sovereign God. In these things, they seemed to themselves and others, like those awakened out of sleep. The heart would oppose, but reason and conscience were convicted, and the mouth shut. The first you would know of persons under awakenings was, that they would be at all the religious meetings, and manifest a silent and eager attention. What are called the hard things, such as the doctrines of total depravity, the decrees, election, and the like, were popular. Those who were once angry, whenever these things were preached, would cease to object when thoroughly convicted, and rather smite on their breasts.

“I said, in the beginning of this letter, that before the awakening, modern infidelity had made, and was making alarming progress among us. Some, who had been infidels for years, are among the apparent converts; and are laboring to build up the faith they once sought to destroy. I might enlarge; but shall here close my first letter, leaving farther particulars for the next; which I purpose to send you, if this is accepted, the first opportunity.

“From your sincere friend,

“JEREMIAH HALLOCK.

“*West-Simsbury, July 16, 1800.*”

From a second Letter.

“GENTLEMEN—I mentioned, at the close of my first letter, that some who were infidels are now among the apparent converts. I heard one of them say, with trembling limbs, ‘I am the wretch who

have murdered Christ ; I have talked a great deal against the Gospel : but there was always something in my breast, which said, it is true, even while I was talking against it.' This poor man was almost in despair, and seemed to think, there was no mercy for him. But after a long series of distress, he found comfort.

" There is another instance among us, of one who says, he has had no trouble for seven years past, about futurity, concluding that death is the total end of man, as much as of the beasts. At first, he made an open scoff, and ridicule of the awakening. But at length, the arrows of truth reached his conscience. His conviction continued and increased for some weeks, until, as we trust, he became reconciled to God, through Christ. He now appears to love the doctrines of the cross. Formerly, he had a taste for books, and read much in novels, profane history, and the like ; but now he calls them trash, and makes the Bible his study, and seems to want words to set forth how much it exceedeth all other books.

" But to proceed to an instance or two more. I was at a certain conference, in which the conversation turned on the doctrines of decrees and election ; which sublime doctrines were not attended to now for disputation, but with fear and solemnity. They did not appear to be dry, uninteresting, disputable points, but divine realities, calculated to convict the sinner and refresh the saint.

" At the close of the meeting, a certain man asked a question to this import : ' Does a person, who is

truly seeking after God, feel afraid that any of the decrees of God will cut him short of salvation?" This question was answered in the negative;—that the decrees are no more against prayer, than an attention to common matters. The person who put the question, answered, 'I am satisfied.' But, knowing him to have long been an opposer of these things; many marvelled at his answer. On the next Sabbath, this man made a public declaration in writing to the congregation, which accounted for his appearing to be satisfied with those very doctrines which used to give him so much offence.——

"Thus I have given some account of the work of God among us, and mentioned some particular instances in which the nature of the work appears. As to the extent of it, there were but a few in the parish who were not in a measure made solemn. Almost the whole conversation, when people were together, in intermissions on the Sabbath, and on week days, was on religion. Even the companies on training days were solemn. Balls were suppressed, and religion was the theme at weddings and at all times. The number apparently born into the kingdom of God is between sixty and seventy. The number of those who have made a public profession is fifty-nine; and it is expected that others will come forward, and subscribe with their hands to the Lord. I would here notice, that though many have been taken, to human view, the farthest from the kingdom of God, yet I think that God, in the midst of his sovereign holy ways, must appear, even in this work, to every attentive soul, a prayer-hear-

ing God. In the middle of the place, there was, during all the past days of inattention, a praying conference kept up, once a week, by a few serious people. And it was here in this conference that the work began, and here it has been the greatest. Surely he is a God who heareth the prayers of the destitute.

“ When I find Peter, an apostle, deceived in Simon Magus, and hear him, when speaking of the faith of Silvanus, using the cautious language, ‘a faithful brother as I suppose,’ it makes me tremble. We cannot tell what will be on the morrow, and man is ignorant of the heart. Hence my desire is that all whom I have alluded to in the above narration, will remember that this is not an hour of boasting, but of putting on the harness, and that it still remains to be proved by their fruits, whether they have true religion or not. On the other hand, there is joy and hope in God, and I desire to be thankful to him, that he hath allowed me to stand and behold his glorious work ; though I must confess, I never felt so useless since I entered the ministry. God hath wrought ; and to his name be all the glory ! And may he strengthen his own work, and more abundantly increase it, until all that is, shall as it were, be absorbed in greater glory !

“ From your real friend,

“JEREMIAH HALLOCK.

“ *West-Simsbury, Aug. 18, 1800.*”

The expectation of Mr. Hallock that more would unite with God’s visible people, than had come for-

ward at the date of this letter, was not disappointed. In a printed sermon which he preached at the dedication of his new meeting-house, he says: "Between seventy and eighty made a public profession, who were considered as the fruits of this awakening."

Of the extent of his labors, in this memorable season, as well in neighboring parishes as his own, the following extracts from his journal are fair specimens:

"Feb. 10, 1799, Lord's day. The assembly serious and attentive—the conference, this evening, unusually full, and a number under deep impressions. Had several meetings the past week;—Monday, at the widow R——'s, Tuesday evening, at Mr. A. C——'s, Wednesday, at the meeting-house—in the evening, at the school house, Thursday, at Mr. Z. B——'s, Friday evening, at Mr. E. B——'s; and I trust the attention is on the increase, here, and in other places. Blessed be the Lord forever and ever.

"July 1, Monday. To-day, returned home from my tour with Brother Gillett. Last week on Monday, rode to North-Canaan and preached at two o'clock—then we rode to South-Canaan and preached two sermons at four. Tuesday, we rode to Salisbury. Here Mr. W——, a candidate, preached. Then Brother Gillett preached concerning the taking of Jericho—then I preached from Acts xiv. 27. 'And when they were come, and had gathered the church together, they rehearsed all that God had done with them.' Wednesday, rode again to South-Canaan and I preached, at ten, from the history

of the four lepers. The people were waiting for us and we had a solemn meeting—many wept—one was thought to be converted, last Monday evening, and the work appears to be flourishing here. Rode in the afternoon and preached at Cornwall at four o'clock. Here, the people were also waiting for us, and we had a full and serious meeting. Mr. H—— was preaching when we arrived. Then I preached and Mr. Gillett followed with a pathetic exhortation. Talked with freedom till about eleven o'clock. Surely God is at work in this place. On Thursday, we rode to Kent—I preached the first sermon from Jeremiah xl. 16. last clause. A cloud came over me, and I had but little freedom in prayer or preaching. But Brother Gillett preached the second sermon with freedom. Had a conference in the evening—was enabled to speak with freedom. Friday, visited several families—had help in conversation and prayer, and the conferences, I trust, were edifying. About noon set out for Warren—we stopped on the mountain, and prayed. I preached the first sermon at Warren from Acts ii. 37, 38. Had unusual assistance. Mr. Gillett preached from, 'Why stand ye here all the day idle?' He spake with freedom, and numbers were in tears. I cannot but think the Lord is on his way to this place. Saturday, we rode to Milton, Mr. Starr and Mr. Knapp being with us. Here I preached at ten o'clock. Lord's day, June 30, I was at Warren. Feeble and trembling, in the morning—preached in the forenoon from Luke xii. 56. 'But how is it, that ye do not discern this time?'—in the afternoon from Ezekiel xxxiii. 11. 'Turn ye,

turn ye, from your evil ways ; for why will ye die, O house of Israel ?' Had conversation in the intermission, and till ten in the evening—I cannot but think, there is some real thoughtfulness here. Monday, we rode early to Goshen—had two melting visits—then came on—parted with Brother Gillett, at Torrington—stopped at Mr. Mills' and had a sweet interview—then rode home and went and preached at Mr. ——'s."

Tours of this kind, Mr. Hallock often performed, with his dearly beloved brethren, Mills, and Gillett, sometimes by the appointment of Association, more frequently by mutual agreement. Always ready for the service of God and his generation—in seasons of revival, the extent of his labors was truly incredible. At the close of one of these favored times he writes : " Though attended with the catarrh and many infirmities, and many times ready to faint, yet by the merciful help of the Lord, I have been enabled to attend the meetings,—not less than five or six in a week—and I trust my bodily health is better than it was eight months ago. I believe it is in answer to the prayers of the Lord's dear people for me, of which I am so unworthy. O Lord, still hold me up and be my strength—let me not wander from thy path, in doctrine or practice."

The following, in their order, were the texts from which he preached to his own people, on several successive Sabbaths, immediately after the commencement of the revival in 1798.

" Acts ii. 37, 38. ' Now, when they heard this, they were pricked in their heart, and said unto Peter

and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' 1 Corinthians xvi. 22. 'If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.' Rev. ii. 21, 22. 'And I gave her space to repent of her fornication; and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.' Deut. xxxii. 43. 'Rejoice O ye nations with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.' Jeremiah xvii. 9. 'The heart is deceitful above all things, and desperately wicked.' Psalm lxviii. 18. 'Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.' Isaiah lx. 2. 'But the Lord shall arise upon thee, and his glory shall be seen upon thee.' Rev. xiv. 6, 7. 'And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him, that made heaven and earth, and the sea, and the fountains of waters.' Exodus xxxiii. 15. 'If thy presence go not with me, carry us not up hence.' John



xii. 21. 'Sir, we would see Jesus.' Jer. ii. 27. 1 John v. 10. 'He that believeth on the Son of God, hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.' Psalm xciii. 5. 'Holiness becometh thine house O Lord forever.' Luke xvi. 27. 28. 'Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.'"

Some of Mr. Hallock's feelings in connexion with this work of grace now follow. One week before its commencement, he writes: "O will the Lord think of the dry earth, and not remember the spiritual drought of Zion. O thou, who art good, and doest good, wilt thou rain down righteousness upon us." Again: "Could not attend a lecture at — nor a conference this evening as I purposed, by reason of the great rain. O may I learn submission like a weaned child. Alas! how poorly and miserably do I spend my time. O my God, wilt thou quicken me." "This has been a sad day to me, as well as yesterday and the day before—O my cold murmuring heart—no life in prayer, in study or in preaching—unthankful for the awakening, and fear that it is abating—am astonished that any mortal should feel so dull as I am, under such circumstances.—It seems as if I was in the way—came home this evening mortified and ashamed—O God, my life, my hope, my rock." "This day has been the most refreshing to me that I have seen for a great

while, though in the morning, I felt dreadfully. Surely, I must here set up an Eben-ezer, for ‘hitherto the Lord hath helped me.’ O Jesus, thou Lord God of hosts, take all, all the glory to thyself, and make me happy in beholding thee glorified.” “Tried to preach all day, from Genesis xlv. 4. But, it has been all day like a cold, frozen, dreadful winter—my recollection so weak, that I could hardly get along in prayer—O, gloomy scene—no feeling in prayer, praises, nor speaking, but the mind fickle—like telling of some very distant thing, almost forgotten. It seemed, as if I should almost die with mortification and shame. But O thou infinite God, I would with all confidence justify thee, and be humbled under thy wise, good and mighty hand. And O for Jesus’ sake, may thy grace be sufficient for me, and thy power be made perfect in my weakness.—Felt in some measure relieved at the conference.” “Had a sweet conference at the school-house.” “Had an hour of sweet conversation after the conference.” “My mind is cold and phlegmatic, weak and wandering,—have had scarce one sweet moment to-day, either in prayer or preaching. Felt a little revived in the intermission—O Lord, why dost thou thus hold me off? I know it cannot be from any defect in thy power or grace, nor in the foundation which thou hast laid in Zion; but, it must be, because of my sins. But, O Lord, canst thou not have mercy on sinners—I know thou canst—and O show favor and pity to a poor sinner, almost ready to give up his evidences of grace, and of a call into the ministry.” “There are evident

tokens of the departure of the Bridegroom—O Lord how painful is thy absence.” “A very gloomy day, in a moral sense—cold and faithless myself—straitened in every view; and Zion dull and sleepy, and sinners dead. O Lord, may we be humbled under thy holy, mighty hand.”

Mr. Hallock's residence was in a deep valley, and near it, a delightful stream of water, called Cherry's Brook. Ever ready, like his divine Master, to illustrate spiritual by natural things; he once said: “I have often observed that so long as Cherry's Brook was becoming muddy, the water was rising—that when it began to be more clear, the water was falling. Something similar to this I have witnessed in the increase and abatement of a religious revival.”

This chapter will be closed by one of his addresses to persons, on receiving them into the church.

“I now declare each of you a member of this church. You are members of Christ's visible body, and are raised up to sit together in heavenly places in Christ Jesus. But you will remember, that you have not come to the rest of God above,—the great wilderness of labor and patience, of enemies and combats, of hunger and of thirst; yea, and the river Jordan, which is death, lie between you and the world of glory. Many who passed through the sea, ate of the manna, and drank of the rock, died by unbelief, and never saw the rest of the Lord. And it becometh you to fear the least appearance of coming short. I may say to you, as Joshua said to Israel, ‘ye are witnesses against yourselves, that ye have chosen you the Lord to serve him.’ If you

should turn away, and in works deny him, all this will come up against you. ‘Now we live, if ye stand fast in the Lord.’ If you endure against hell, earth and sin, God will be glorified—Zion will—and great will be your peace. But, in order for this, you must make a business of religion;—of reading, of meditation, of the religion of the closet, the family and the house of God. The covenant you have made is perpetual, and never to be forgotten, no, not for an hour. As David put off Saul’s sword and coat of mail, so put off all your own wisdom and strength, and with that lovely youth, meet your spiritual foes only by faith in the name of the Lord Jesus. Barnabas exhorted the young professors at Antioch, with purpose of heart to cleave unto the Lord. If you do this, your enemies will be defeated, and be constrained to confess, that Jesus is of God, and his religion divine. And now, dearly beloved, ‘I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.’ ”

## CHAPTER XII.

**Mr. Hallock is requested by the Missionary Society of Connecticut to perform a tour of preaching in Vermont.—Complies with the request.—His motto, on leaving home.—Trials on the way.—Favorable reception.—Visits an old friend.—Universalists.—Letter to his wife.—Miscellaneous extracts.—Return to Connecticut.—General view of his labors.—Closing remarks.**

THE early and strong desire of Mr. Hallock to be a missionary, is already before the reader. In the summer of 1801, the Lord furnished an opportunity for the temporary gratification of this feeling. The Missionary Society of Connecticut, at that time in its infancy, applied to him to spend a few months in the state of Vermont. On receiving the application, he writes :

“June 3, 1801. Am requested to go a tour in the northeast part of Vermont. The subject looks very weighty indeed. Many are the motives for going, and many are the objections. O Lord, divest me of self, and order this matter in mercy, and guide me by thy counsel in the way I should go—I give myself to thee.

“July 12. Week before last, I engaged to go, God willing, on a mission of four months into the New State. O Lord, strengthen me and guide me in this thy work. Things, as yet, have appeared to work favorably to my mission—O Jesus I thank thee. Suffer no trials to take me, I pray thee, in this or any thing, above the strength which thou shalt give.

"July 26, Lord's day. Text in the forenoon, 'Seek first the kingdom of God'—in the afternoon, 'Put on the whole armor of God.'—But little freedom, yet the scene appeared solemn, as this was the parting-Sabbath—expect to set out to-morrow, on my tour to Vermont.

"July 27, 1801. Having an appointment from the Trustees of the Missionary Society of Connecticut, the consent of the church, and I trust the call of Jesus, and all things being prepared, I this day, about eleven o'clock, bade my lovely consort and dear children and friends farewell;—taking for my motto, '*Jesus of Nazareth, Captain of the Lord's host, my best friend.*'"

Some of his feelings on the way to the field of labor.

First day. "Some of the time was exceedingly depressed, and so discouraged, I was almost ready to turn about—at other times felt encouraged. In the evening, a sweet visit with my dear brother —."

Second day. "Some part of the way, exceedingly confused and depressed. Tried to pray, but my mind was weak and unfixed. It seemed, as if I had but little evidence of faith or love—distressing doubts prevailed, and the consolations of the word seemed to be gone, and I was constrained to cry, with sinking Peter: 'Lord save me.' Dined at Rev. Mr. Judd's. Was refreshed in conversation, and the dreadful gloom was dispelled a little. About three o'clock, P. M. rode to my dear father's, in Goshen Found my parents well, and prospering both in body

and soul, but felt more depressed and discouraged than ever—no appetite for food—my heart was hard and wandering—I feared I was never renewed, I had so little sense of the hatefulness of sin, and of the beauty of holiness. The weight of the journey overwhelmed me. It seemed, as if I could neither go back nor forward—I was ready to wish, I had never thought of the mission. Had something of a fever, but tried to compose my tumultuous mind in God, and by his mercy, after a while, went to sleep.”

Fourth day. “Arose and retired, with some Christian friends, into the woods for prayer. Felt weak in body and mind, but not so discouraged as at some times—forever blessed be the Lord, was in a great measure relieved this afternoon.”

Fifth day. “A pleasant morning—some freedom, I trust, in secret prayer—am informed my horse is missing. O Lord Jesus, thou Maker and Governor of the world, I would leave this and all my concerns with thee. O Lord, direct my way, and make me strong in faith, glorifying thee.——Toward noon, my horse was found. In looking for him, had reflections like these : 1. My heart was engaged, and we were active—so it must be with the soul that seeketh after God. 2. We sought in hope ; for I found, I was ready to think every horse, at a distance, mine, which had the least apparent likeness ;—so the awakened soul, is ready to catch hold of every thing.”

Seventh day. “Sabbath ; Sunderland, Vermont. I never experienced before, so distressing a gloom

as has been on me, almost ever since I came from home—was all confused in family and secret prayer, last night and this morning. But, O what shall I render unto the Lord for his free mercies. I began to feel released in the forenoon, especially in preaching; and this afternoon, both in prayer and preaching the attention was unusual—some tears—thus far the Lord hath helped me. Preached a third sermon, an hour and a half before sunset—talked in the evening with some professors—advised them to form anew. The Sabbath and the church are almost lost in this town.”

“Aug. 5. Joined with Rev. Mr. H—— in secret prayer this morning, and rode to Chittenden.

“Aug. 6. Preached at four o’clock—had but little freedom—the people stopped, and I talked with them after sermon—some appeared attentive.

“Aug. 7. Visited all day from house to house, my dear friend H—— being with me. Numbers were tender and wept, and I cannot but think the Spirit of God is secretly at work in this place. At evening, the neighbors met for prayer, and I made remarks on God’s reviving his work.

“Aug. 8. Visited, as yesterday, in another neighborhood, but did not find so much feeling.

“Lord’s day, Aug. 9. Rested poorly. The morning was rainy. Had but little opportunity for retirement, or freedom in any duty. Preached from 1 Cor. xvi. 22.—St. John iii. 14, 15. Had much more freedom and attention than I expected. The house was crowded—it was very hot—I felt as if I should faint, both in prayer and preaching, but was



carried through. Had a full and serious conference in the evening. Christians seemed to be revived and to take courage, that God was about to come among them. A few youth appear to be under some impressions. They have no church formed in this town, but there seem to be a few understanding, lively Christians. They have meetings on the Sabbath, and I cannot but think, that God has mercy in store for this place. Though I have been here with great barrenness, yet I have been very kindly treated.

“ Aug. 10. Had an affectionate parting with Christian friends in Chittenden—left some poor sinners in tears—the Lord have mercy on them.

“ Aug. 12. Sudbury. More freedom in family prayer and in retirement. Talked with the children—they gave good attention, especially one little boy, about twelve. He steadily watched me while I was talking, with watery eyes.”

On his way to this place, Mr. Hallock writes: “ As a stranger I knew not the way. Hence three things were necessary. First, that some one should inform me ; secondly, that he should inform me right ; thirdly, that I should follow the direction ;—so it is, in spiritual things.”

“ Aug 13. Rode to Cornwall—preached the funeral sermon of a youth, from Luke xiii. 24, to an afflicted family, and a crowded, attentive audience. This town is all settled and large. The church contains about one hundred members. They have lately had some revival and about thirty added. Feel much more at home than in the forepart of my

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journey. After agreeable conversation and prayer with Brother W—— and visiting some sick families, rode to New-Haven, and put up with my good old friend, Deacon Andrew Mills. Had a precious evening, free from gloom, and with freedom in prayer and conversation.

“Aug. 16, Lord’s day. Confused in mind this morning, but had unusual freedom in preaching, in the forenoon to a little, attentive audience ; also in conversation in the intermission.

“Aug. 17. Rode with Deacon Mills to Waltham, about ten miles. Had sweet conversation with some friends from New-Hartford. In the evening had a meeting—but little freedom, yet the people were attentive. There is no meeting-house, nor church formed in this town, neither have they of late had any meeting on the Sabbath, except a few who met together last Lord’s day. Yet, in this place there are a few mourning souls.

“Aug. 18. Returned to New-Haven—visited a sick person on the way—attended a church-meeting at two o’clock. Miss S—— was examined. Never could a copy more agree with its original, than her experience agreed with that of hopeful converts in Connecticut. This appeared to be the most heavenly meeting I have seen on my journey. At four o’clock, preached on Christians being the light of the world, with more freedom than I expected. Had refreshing conversation with a number of dear Christians after meeting—then rode about four miles.

“Aug. 19. Preached at four o’clock from Isaiah

xl. 1. The meeting was full and attentive. Some scoffing Universalists were present—supposed to come for a dispute—but they seemed rather to smite their breasts, and go home in silence. Thanks be to God, who hath given us a peaceful, serious meeting. Spent the evening with Christian friends in conversation and prayer.”

A clerical brother of like sentiments with Mr. Hallock, who had just lost a dear son without the consolation of strong hope in his case, once put this question with rather peculiar emphasis: “Do you not sometimes doubt, Mr. Hallock, whether a holy and benevolent God will inflict eternal punishment upon any part of mankind?” He promptly replied, “No, sir. If a man should tell me, that he had just seen Canton meeting-house in flames, and I should hasten to the spot, and find it not so; would he be able, afterwards, to look me in the face? So, if there is to be no everlasting punishment for any of our race, how could Christ, after his many positive declarations to the contrary, hold up his head before his people in the future world?”

“Aug. 26. Rode to Essex, twelve miles. Tired and faint, called at a house by the way, where they never so much as asked us to drink a little water.

“Aug. 31. Rode to the lake—saw the Grand Isle—in the afternoon, visited a school—the instructor and the children were affected.

“Sept. 12. My cough troublesome—some freedom in retirement—rode with my friend D. to the lakes, four miles, to see a Mr. S. hopefully convert-

ed of late. In the time of the war, he was a British soldier. He is about sixty, and unable to read ; a man of good natural sense, but before his late awakening very profane and passionate. His daughter-in-law is also an apparent convert. This house, a little while past a place of profane oaths, is now, I trust, a Beth-el."

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Letter to his wife.

"*Kingston, Vt. Oct. 3, 1801.*

"**DEAREST EARTHLY FRIEND**—Though I am by the help of God well as common, and find kind friends every<sup>e</sup> where, yet the trial of so long a separation from you is indeed great. I have not heard a word from you, since I left home. These questions interest my heart : Are you well, or sick ? living, or dead ? supported, or overborne with trials ? I also long to know, if it is well with the church and parish. But when these and the like weighty cares overload my soul, I try to cast them all upon the Lord. About three weeks ago, I had a tedious cold, and a most troublesome cough, but was enabled to preach. Sabbath before last, I preached at Westford, administered the Lord's Supper, and attended a meeting in the evening. It seemed just like '98 and the forepart of '99. A more blessed attention than what appears now in the south part of Westford, I never saw. I have been to Essex, to Swanton, to Georgia and Waterbury, where the goings of the victorious Lamb, are also visible—some under con-

cern and numbers apparently born of God. The little cloud is seen in Fairfield and in almost every place. About noon, September first, I met brother Bushnell in Milton, and I can hardly think Aaron was more glad to see Moses.

“A missionary wants health, a strong constitution, abilities, great grace, and much prudence. How much, then, must a poor invalid, and one of little faith need your prayers, and also constant support from the Lord Jesus. I hope, dear Christians will not let their easy circumstances, at home, make them forget fainting missionaries and the cause in the wilderness.

“Tell Deacon Bidwell, Deacon Mills, Deacon Humphrey, and Dr. Everest, they twine about my heart, and I should be glad to give each of them a letter; but I have been so taken up, I can hardly get time to read my usual chapters in the Bible. If the Lord will, I hope to see you the latter part of next month. I shall make an effort to get home on the Friday preceding the fourth Sabbath in November; and wish the Concert,\* if convenient, to meet on that evening that we may pray together, once more. Give my love to Jeremiah, Homan, and Sarah—I believe I think of you all *twice*, where you do of me *once*. Think of God. Choose Mary’s good

\* This concert was held weekly, for more than twenty years, in Mr. Hallock’s study;—commonly, on Thursday evening. In compliance with the request in this letter, the brethren convened at the time proposed, and in the course of the meeting, to the great joy of all, Mr. Hallock arrived from his long journey.

part. Farewell. Mr. Bushnell sends his love to you and to the church.

“From your affectionate friend,

“JEREMIAH HALLOCK.”

A few miscellaneous extracts from his journal will now be given.

“Oct. 21. Rode to G——, preached on Moses’ lifting up the serpent. Was very coldly received here. The Lord forgive them.

“Oct. 23. In a little more than eight days, have rode a hundred miles—much of the way extremely bad—have preached eight sermons, and attended one conference—our lives, bones, and health have been spared, and to God be all the glory. O Lord, wilt thou come and revive thy work in these regions of moral death. O Lord, wilt thou have mercy on the kind youth who hath rode with me, and grant him the riches of Jesus.

“Oct. 24. Spent this evening in prayer with a few Christians. Three told their experience. It seemed as if God was there. It seemed like the still small voice, when Elijah worshipped.

“Lord’s day, Oct. 25. Have had peculiar refreshings, for me, last evening and this morning. After sermon, formed a church, baptized three adults, and six children, and then administered the Lord’s Supper. In the intermission, baptized six children for Mr. W——. Have had but little sensible freedom and comfort myself, but the church and congregation were solemn and attentive.

“Nov. 2. In Montpelier, found Mr. T. R——.

It seemed to refresh me in body and mind. Brother R. exhorted in the family—we sang—had two prayers, and a refreshing evening.”

The account of this tour Mr. Hallock closes, as follows :

“ Nov. 21. Arrived at home, about seven in the evening, after an absence of sixteen weeks, and found my consort and family well. Health has generally prevailed in the parish, and the church appears still united—no dreadful schism having taken place. Had an agreeable meeting with a goodly number, convened at our house on my return.

“ In my late journey, have travelled about one thousand miles ; visited many of the towns in the new settlements, from Middlebury to Canada line, and preached ninety-six sermons—on an average, six in a week. I have assisted in the formation of two churches, to wit, one in Richmond and the other in Cabot ; have admitted thirty-two persons into the church, and baptized about thirty.

“ As my motto, when I sat out, was, ‘ *Jesus of Nazareth, Captain of the Lord’s host, my best friend,*’ I would close with this : ‘ *Be all the glory thine, whose it is, and to whom it belongs.*’ ”

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“ Some remarks on the new settlements in Vermont, and the call for sending missionaries among them.”

“ The inhabitants, in the new settlements in Vermont, are numerous, far beyond what I had sup-

posed :—in many of the towns, one hundred, and in some, rising of two hundred families. The land, in general, is rich and fertile. But as the first settlers paid their attention to farms and aqueducts rather than to meeting-houses and the Gospel,—in a large tract of country, not a meeting-house is to be found, in many places no visible church exists, and in some, no sort of religious meeting, and the Lord's day is spent by the mass of the people in exploring land, visiting, fishing, &c. But, in every place, Christ has his spiritual salt, and grieving souls are to be found. But, as they have no ecclesiastical centre, what spiritual strength there is, is far from being concentrated, and the Christians are like scattered sheep. Enthusiasm and many errors are propagated. Yet matters in general appear on the reform, the truth seems to be taking root, Christians to be refreshed, and divers places to enjoy special revivals.

“ If we take the south part of Canada, adjacent to Vermont, which is settled by our people, the missionary ground in that quarter is equal in extent to the territory of Connecticut. The call for missionary labor is extensive and loud. The prospect is in many places, that if the Christians can be gathered, and have a little help, they will soon be able to settle and support ministers, and willing to become generous contributors for sending the Gospel to others. The custom of giving up the Sabbath for ten or fourteen years is to be met and counteracted. And, where matters begin to put on a more favorable appearance, Christians, almost hopeless, revive,



take courage, and, like the Macedonians say, Come and help us. Having been often deceived by strangers, the serious people grow cautious—they wish for preachers with good credentials, and receive a missionary from the Connecticut Society, with confidence and respect.

“But, when we contemplate the experience, the abilities, the faith, labors and self-denial requisite for a profitable missionary, the heart cries : ‘Who is sufficient?’ As all increase is of God, let none forget to mingle their contributions with persevering prayers to the Lord of the harvest. Amen.”

## CHAPTER XIII.

Letter to a Christian friend.—Strong desire for the conversion of his children.—Course of parochial visits.—Tours of preaching.—New-year reflections.—Revival of religion in 1805.—Anecdote—test of genuine conversion.—Letter to his brother.—General visit through his Society, with lay-brethren.—Two letters to a Christian friend.—Birthday reflections.

Letter to Deacon T——.

*West-Simsbury, May 27, 1802.*

“VERY DEAR BROTHER—I send you a few lines by your daughter, whom I am glad to see. Sabbath before last, I was at the middle parish in Granville. There was a tremendous storm—but few at meeting—yet the special influences of the divine Spirit were evident. The conference was full and very solemn—brother A—— who is awake, and myself, concluded we never saw it more so. The special attention is confined to one neighborhood—pray that it may leaven the whole parish. I tarried until Monday noon. Every house was serious, and some under deep impressions. O how real is eternity, when the mind is a little enlightened.

“C. P—— appears well. He gave me the following account of himself. About two months past, he was at a conference—some observations were made on consideration. They took a little hold of his mind, but he went home and retired to rest, as usual, without prayer. Soon, he awoke, much impressed. He then put the question, ‘Do I love the Lord Jesus?’ The real answer was, no, I have not

the least love to him, though I have been in the visible church. He saw his heart perfectly black, and remained in this terrible situation about three weeks. These lines of Watts occurred :

‘ As pilgrims on the scorching sand,  
Beneath a burning sky,  
Long for a cooling stream at hand,  
And they must drink or die.’

“ He felt, that *he must drink or die*—retired—and before he arose from his knees, the glory of God appeared—yet no hope respecting himself—his distress was gone, and he feared that stupidity, which he had so much dreaded, had come upon him. About a week after, he had new light, attended with a hope. He appears humble like a little child,—is afraid of his deceitful heart—but says, ‘ If I am not deceived, *I do love God, I do love Jesus, I do love Zion.*’ He stands amazed at the wonderful love of God—that, instead, of sending him to hell, he should show him these things. He has an only daughter, a Christian, married in B——. He has been to see her, and says, ‘ You cannot tell, Mr. Hallock, how my poor child rejoiced,—she was in Christ before her father.’

“ Nothing special among us—our conference full, last Sabbath evening—Deacon H—— is confined—so many absent, it seems lonesome—but Christ lives. Farewell, my brother—the Lord bless you and your house. Write when you can.

“ I am &c.

“ JEREMIAH HALLOCK.”

“Aug. 2, 1802. My soul travails in birth, either on holy or selfish ground, for the conversion of my poor children. O Lord, I would commit all to thy infinite mercy in Christ.” Again: “I find amazing stupidity in my family. O God of mercy, my only hope for my ruined self and poor undone family, wilt thou come, of thy mere mercy and power, and show us our sins in a true light, and soften and quicken our hearts for Jesus’ sake.

“Aug. 22. I am so barren in study, so lifeless and embarrassed in preaching, and see so much opposition and wickedness of heart, I am almost ready to sink. O Lord, wilt thou save and help me, for thy name’s sake.

“Aug. 23. Sensible of my unfaithfulness, as I trust, in some measure, and of the solemn charge committed to me as a minister, and of the value of the immortal souls; considering the worth of Christ’s kingdom, and how much Jesus hath done; I would now resolve to re-visit each family in this parish, not excepting those of other denominations, to inquire after their eternal concerns—to spend one day at least every week in this work, unless sickness or special providences forbid, until I shall have accomplished it. I would keep a particular account of my visits. And, having had long experience of my weakness, and knowing that this undertaking will be attended with many trials, I would rely only on the Lord, for wisdom and strength, and for success, pleading his great name and holy kingdom.

“Friday 27. Devoted to visiting according to the above resolve—I think spiritual visits are calcula-

ted for good, and trust I feel in some measure quickened. O Lord, wilt thou give me strength to proceed, and give success.

“ Monday, Aug. 30, 1802. Devoted this day to visiting. I have, for the most part, felt barren and gloomy myself, and find but little religion among the people. Yet, while I lament before the Lord, I would not be discouraged, but seek to sow, morning and evening, in season, out of season, hoping that if I should not live to see the harvest, others may. O Lord, make me faithful, and give increase, and thine be the glory.

“ Sept. 10, Friday. Visited all day, from house to house—think it a profitable way of spending time—trust I felt some quickened, when I returned home in the evening.

“ Sept. 12. Trust I had some refreshing and strength, in reading the word, and in prayer at noon. This afternoon, spent in the field. O may I do all for the Gospel’s sake, and nothing out of love to the world.

“ Sept. 25, 1803. Have been exceedingly tried, almost to distraction, some part of the last week—if the Lord leaves me the thousandth part of a second, I shall fall.

“ Oct. 3. I have been from home seven days,—been enabled to journey not far from eighty miles, to attend the Association and Council, to preach six times, and converse and pray repeatedly with Christian friends, I trust with some freedom, and to some acceptance. Yet, what reason I have to lament my hard, unthankful, and barren heart.

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Oct. 17, Lord's day. Norfolk. Last Monday evening, preached at Cambridge on the superior glory of the Gospel. Tuesday, went with Brother Cowles to Plymouth—we both preached—I preached again in the evening, on Zion, as the mother of converts. Wednesday, we both preached at Litchfield, and both spake again in the evening. Thursday, we preached at Goshen, and spoke in the evening. Friday, we preached at Harwinton, and spoke in the evening. Yesterday, rode to this place. To-day, preached, first on Christians so walking in Christ, as they have received him; then, on Zion, as the mother of converts: in the evening, from 'The shout of a king is among them.' Have had unusual health, and some freedom in prayer and preaching.

"Oct. 18. To-day, returned home—found all well except Jeremiah, who is still complaining—O Lord Jesus, I would tell thee. O Lord, wilt thou make the seed of the word, we have been instrumental in sowing, prosperous, and may I be humble and thankful, glorying only in thee.

"Jan. 1, 1804. We are now brought to see the beginning of a new year. We of this family are yet alive, and all except Jeremiah have been favored with usual health, and his case is not desperate. I have not been once prevented by sickness from attending meeting. Have been allowed the past year to go and see the work of God in Chester and Middle-Granville; and have heard of it in many places. I am not pressed with debt, but have wherewith to pay my creditors, and we are clothed



ed with dear W. How sweet are brethren, beloved for Jesus' sake.

"June 16, 1804. My dear father and sister Mercy are with us, on a visit. Have spent two days, this week, in visiting schools. I get but little time for study. My mind is weak, wandering, and barren. I feel as if I was one of the most unfruitful, useless ministers. O Lord, to thee I fly, and thee alone, for help. Last week, attended the ordination of Mr. Perry over the church in Sharon. Attempted to make the concluding prayer, but was so embarrassed and fruitless, that I was ashamed to be seen—was greatly tried with the fear of man. I remain fearfully cold and comfortless, under mercies and trials. O Lord, what shall I do? I fly only to thee.

"June 23. Rev. Mr. T. W——, a missionary, tarried with us last night. We prayed together repeatedly. O may I be thankful for such company, and may the Lord go with him.

"Aug. 30. Returned home last evening, after an absence of four days. On the Sabbath, was at Middle-Granville. In this place, more than fifty have been added to the church. Monday, rode to Tyringham—found Mr. Avery and his family spiritual. On Tuesday, rode to Loudon [now Otis,]—visited friends there, and preached in the evening. God hath a number of precious people in this place. I am often tried with the most foolish, wicked thoughts; but, by the help of God, I continue to this time.

"Sept. 24. Visited brother Griffin, at Colonel Austin's. Spent the evening in prayer, at Dr.



B——'s, with Rev. Messrs. Mills, Griffin and Jerome, for Mrs. Jerome, who lay at the point of death.

"Oct. 28, Lord's day. Litchfield. Preached in the forenoon, on the necessity of holiness; in the afternoon, on coming to the great Supper. Was favored with some freedom and attention. I trust, the fear of God is in this place.

"Oct. 29. Rode with Mr. Mills to Washington. Heard him preach;—I exhorted the church to awake and pray to God, it being a time of attention in this place.

"Oct. 30. Went with Mr. Porter to Roxbury. I preached on the depravity of man—Mr. Mills exhorted—there were evident signs of unusual attention. Returned in the evening to Washington.

"Oct. 31. The dear Mr. Swift of Roxbury came to see us. At one o'clock, eleven were examined as candidates for the church. It was a spiritual, solemn interview. At three, I preached on preparing the Lord his way. In the evening, Mr. Mills and myself exhorted. The meetings were serious—the Lord is doing great things for this people.

"Dec. 2, 1804. Spent Monday and Tuesday, the past week, in visiting with Mrs. Hallock from house to house.

"March 10, 1805. This morning, was almost ready to give up all hope of any grace in my heart. The extremity of this almost despair did not last long. Could not but think, I did love divine things. Must say, it has been as usual with me to-day, all things considered; yet, have had but little sensible comfort,



and much spent in the outward man. Tell me, O ye ministers of Jesus, is it ever so with you ?

“ March 13, 1805. This day, I am forty-seven years old. On meditating upon God’s past helps and mercies, the trials of my life, my sins and barrenness, and the reason of a hope, it appears that I have much reason for confession and humility before God—much matter of praise—much cause to hope in God, and to abound in his work. And I cannot but have a trembling hope, that my heart has by divine grace been turned to the Lord. I would give myself and family entirely to the Lord ; and may I begin and spend this year in his service, and be prepared for all its events prosperous or adverse, for Jesus’ sake.

“ July 14. There have been, of late, five or six among us, under conviction, and one has lately obtained hope. At a meeting, last Wednesday, the audience was unusually solemn. It is marvellous to see among us these evident tokens of the Lord’s return, once more, by his grace. O Lord, we are most unworthy sinners, and O wilt thou for Jesus’ sake, carry on thy work of salvation among us, to the honour of thy great name. To-day, had some freedom and affection in prayers and conversation in the morning.

“ July 23. I trust the attention among us does not decrease—three awakened youth have been to see me this afternoon. O Lord, make them thy willing servants. To-day, finished getting in my hay and grain. It is all the Lord’s, and I would surrender it up, every spear and every kernel, to him to be used wholly in his service. Read the hundred and

third Psalm. O my soul, I call on thee, forever, to praise, to bless, to extol the Lord.

“Aug. 11. Five have obtained hope, and numbers under concern, I think twenty or thirty. It is marvellous, and may God have the entire glory, for to him alone the whole is due. O God of salvation, wilt thou carry on thine own work, and cause that it may end in the sanctification and eternal life of many lost sinners, to the glory of thy great name, through Jesus Christ. On the thirty-first of last month, this and a number of neighboring churches met for prayer, on account of the drought, and ere the meetings closed, the rain began—O thou prayer-hearing God!

“Aug. 15. Visited from house to house with brother Gillett, and in the evening Mr. Mills came on, and preached. The meeting, this evening, was full and impressive, and I cannot but think, the good Lord is carrying on his gracious work among us, though some things have taken place, the present week among certain vain youth, which look discouraging. O may the servants of the Lamb be as bold and faithful as the servants of the Devil.

“Aug. 18, Lord’s day. Preached in the forenoon on resisting the Holy Ghost, and trembled myself for fear I had done it. Preached in the evening at Mr. —’s. Four youth are, of late, somewhat awakened in this neighborhood, [three or four miles from Mr. Hallock’s house.] Shall tarry here to-night—talked with the awakened youth.—Monday. Prayed and conversed this morning with three of those youth. Trust the awakening is not decrea-

sing. Forever praised, and forever blessed be the Lord God of Zion. Amen and Amen.

"Oct. 3. Have been favored with the help of many dear brethren. We have had stated lectures on Wednesday, and repeated conferences and other meetings, so that I have had no time to write—about twenty have obtained hope. It is affecting to see how the Holy Spirit teacheth blind, ignorant sinners according to the Bible, as to their depravity and helplessness, and the sovereign grace of God.

"Nov. 3, Lord's day. Lord's Supper. This day, eighteen were added to the church—fifteen of them date their hopes in this revival. First sermon from Isaiah xlv. 5. 'One shall say, I am the Lord's, &c.' I trust, it was an unusual day for sweet breathings and comforting influences of God's Holy Spirit—a day never to be forgotten, to the praise of his glorious grace."

Respecting this revival of religion among his people, Mr. Hallock, in a printed sermon, makes the following general remark: "This spiritual refreshing began to appear in June, and increased gradually, for five months, until there were droppings, more or less in almost every part of the Society; toward thirty joined the church, who were considered as the fruits of this little harvest."

"Feb. 3, 1806. Last week, was at Colebrook and Winsted. The Lord is carrying on his work in each of these places—dear Christians are comforted, and sinners born again. Praised be the God of salvation. My mind was unusually calm and refreshed, Thursday evening, at Winsted."

Once, as Mr. Hallock was laboring abroad, in a time of revival, he found a man, who, to much ignorance of spiritual subjects joined an equal degree of confidence and joy in his own state. The man was very fluent in the relation of his new views and feelings;—at length he paused, as if to hear a confirmation of his hope, from the mouth of so experienced a Christian as Mr. Hallock. Understanding the case full well, Mr. Hallock merely said to him: “Sir, if I should come this way, six years hence, and then find that you pray regularly in your family, morning and evening, I shall think favorably of your case.” Mr. Hallock sometimes said, with a suppressed smile: “I love to see young converts have *ears* ;”—a remark, not less an evidence of his discernment, than of his want of confidence in religious loquacity. Yet it would be wrong to suppose him not to make much allowance, or not to expect much diversity in the case of young Christians. It was perhaps his *fault*, that, severely as he scrutinized his own spiritual state, his charitable feelings inclined him to form a too favorable opinion in the case of others.

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From a letter to the Rev. Moses Hallock of Plainfield, Mass.

“*West-Simsbury, Feb. 1806.*”

“DEARLY BELOVED BROTHER—I think that the moral foundation of all real union and solid happiness, is holy love. Where this love reigns in the heart.

if we are poor—a cottage for our house, and herbs for our dinner—if we are low, if we are sick, yea if dying, still we are happy, and united in the sweetest, most perfect bond. But if this godlike love be absent, all is like a rope of sand, and there is no real happiness; although we are ever so rich—the house adorned, and the dinner a stalled ox—or though flourishing in health, or raised to a throne. Let us then seek this love—not the world, and let us esteem those who have it—not the rich, the carnal, the honorable of this earth.

“ We had a short but agreeable visit from brother Hosford and sister. Our honored mother has been with us—she is now at brother Case’s—I expect she will return in a few days to our house. She is comfortable for her, but, at best, is very feeble in body, though calm and agreeable in mind. Our dear father has been with us a number of days, and his company is truly better than gold.—

“ We are poor, sinful, dependent creatures—God is all in all—let us look to him, and cast all our cares upon him. Give my love to sister, to William, to Martha, to all the children. Tell them, that in order to be happy, they must fear the Lord.

“ From your affectionate brother,

“ JEREMIAH HALLOCK.

About this time the Consociation to which the church of Canton belonged, recommended that each minister in their connexion, should, in company with a lay-brother, visit every family of his congregation.

for the purpose of prayer and religious conversation: A few specimens of these visits follow.

“March 27, 1806. It is proposed, that the minister, and one or more of the church with him, visit all the families in the Society, to converse with them on the concerns of the soul—to begin this day, and to visit one or two days in a week, until the whole parish is gone over. O Lord, all will be in vain without thy guidance, help, and blessing. O be our strength, our guide, and give the increase.—My dear brother, Deacon Theophilus Humphrey, went with me to-day. We prayed and conversed with eleven families. In this number, we found three families, where prayer is attended, five professors of religion, three others who acknowledged a hope. I think it is a profitable, instructive way of spending time. O Lord, wilt thou give us strength and grace to go on.

“April 2. Visited all day, with Deacon Mills. Called on thirteen families. Prayed and discoursed on spiritual things in each house. Found three families in which prayer is attended, nine professors, and four others who trust they are born again. I trust the Lord was with us, and that the day was not spent in vain. O Lord, I would thank thee for thy dear servant, Deacon Mills, and his instructive, impressive prayers and observations.

“April 9. Went this day, in visiting with Deacon Everest. We visited twelve families—found family prayer attended in seven of them—eighteen professors, and two whose minds are tender, and with a trembling hope. Find such visiting days very labo-

rious. I have great reason to lament my stupidity this day, both in prayer and conversation, and the dreadful moral death, which appears among us. O Lord wilt thou have mercy on thy mourning, withering Zion, for Christ's sake.

"April 16. I am ready to think, many times, was there ever a Christian who had so much unbelief, so much hardness, bondage, and opposition of heart as I have."

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Letter to Deacon T——.

"*West-Simsbury, May 23, 1806.*

"I thank you my dear brother, for your instructive, impressive letter. When Barnabas saw the awakening, the grace of God in Antioch, his heart rejoiced, and he exhorted them all to continue in the faith, and, with their hearts, to cleave unto the Lord. It is called *the grace of God*—O what divine, unspeakable grace! Wonderful is the love of God, in sending his dear Son—in making the great Supper. But both Scripture and facts testify, that all make light of it. All are, by nature, under the dominion of this abominable, God-provoking unbelief; and hence will inevitably and most justly perish, unless renewed by the grace of God unto repentance and faith. And how wonderful it is, that God, instead of saying, none of these Gospel-despising sinners shall taste of my Supper, should say, I will compel them to come to my Son—I will effectually call and draw them by my Holy



Spirit, and they shall be mine, and I will be their God. O what mercy! what grace divine! And has the Great Eternal thus come in very deed to B——? If any doubt it, let them answer the old question, ‘What meaneth this?’ And if God has come, what a pity it is, that all should not know it, attend with their whole soul and prepare the Lord his way! It appears that the old Jews perished, because they did not discern the signs of the times, nor know that the Savior was among them. If the blind man, when he asked what the noise of the passing multitude meant, had been told that it was Cæsar’s legions, or had received some other false answer; or if, when told it was Jesus, he had not believed nor applied, the poor man would never have received his sight. Yea, twenty minutes’ delay, in his case, would have been forever fatal; for the passing Savior would have gone by. So it is, with poor sinners, in days of awakening; delays and inattention are most dangerous. Let the love of the world, an inordinate concern for a piece of ground, for a few yoke of oxen, the things of marriage, or carnal mirth, be laid aside. How terrible to lose the soul for the bubbles of time!

“This is a searching day to professors. Surely, his bride should dress in gold of Ophir. The church must be ready, clothed with the humble, prayerful spirit of Christ. Let Zion travail *now*, and join in the song of grace, and not be found with the wrangling-elder brother. It becomes prayerless sinners to awake. Dear immortals, how can they sleep! And let not the awakened, instead of Christ,

embrace a false hope. There is great danger of resting on the faith of the stony ground, for the religion of the good ground. 'Tis of great importance, that the great truths of the Gospel, concerning God, ourselves and Jesus Christ, fill every meeting and heart. I was in the old parish at meeting, yesterday. Things still look encouraging there. The work of the Lord goes on marvellously at Northampton—the seed of the prayers of the saints is coming up there. Let God have *all, all, all* the glory, and us sinners lie in the dust before him. The Lord Jesus be with you, my brother.

“I am &c.

“JEREMIAH HALLOCK.

“P. S. My appointments are such, it appears impossible to make you a visit next week; but shall come, if the Lord will, a week from next Wednesday. Give my love to brothers Eells and Cooley. Let us not trust in men nor means, but *only* in the living God.”

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To the same.

“November 1, 1806.

“VERY DEAR BROTHER—How thankful ought we to be for solemn Sabbaths, and for the divine increase of the graces and numbers of Zion. The Lord Jesus has displayed his distinguishing grace towards his people in B——. Eternity will not be too long to praise him for it. The Lord said to Pharaoh, ‘Let my people go, *that they may serve me.*’ God redeemeth his people out of spiritual

Egypt, that they may serve himself, not idols, nor themselves. God said, 'Let my people go, that they may serve me in the wilderness.' And he finally brought them to *Canaan*, to serve him in his temple there. So he will finally bring all his converts to heaven, to serve him in the perfect service of that perfect eternal world, in all the agility of the winged seraphim. O of what importance it is that the '*five*,' that the '*twelve*,' yea, that all the church, and all who may yet join, should continue to walk with God, and faithfully serve him through all the wilderness unto death. Some, after all, when they had got into the wilderness, turned to idolatry; but, to forsake the Lord, after he hath redeemed us, must be the sin of sins, the guilt of guilt, the folly of folly, and the way to the woe of woes. But how pleasant and profitable are the fruits of obedience. 'Let my beloved come into his garden, and eat his pleasant fruits.' The depravity of the human heart is beyond utterance; and the holy God is not seen by it, any where, in any thing, nor in any way, but to be opposed by it. How necessary is the new birth!

"Rev. R. A—— is here, and expects to preach for us to-morrow. He says, the awakening has been more or less for five years in Pleasant-Valley. He spent a Sabbath there, not long since—thinks he never saw Christians more awake in prayer. May we not hope that awakenings will continue, so long as the church are awake and fervent in prayer?

"As to your first question, my brother, it is a matter of doubt, whether a church ought to insist on a

confession for open sins, committed before conversion. I would not forbid, nor insist upon it. The whole life of the impenitent is nothing but sin. And his confession of Christ implies his sorrow for all his past life of sin. But, as to the second question, it appears to me that all confessions, made by back-sliding professors for open sins, should by all means be made in public before the world. In the year 1803, I wrote my own mind fully, on this subject; and to me the arguments have lost no weight by time or reflection. I send you the sermon which contains the arguments. May you, may we, and all the churches be guided right for Jesus' sake.

“I am, dear sir, your true friend,

“JEREMIAH HALLOCK.”

“March 13, 1807. I am, this day, entering my fiftieth year—O solemn thought! The past mercies of another year are many; but O how little thoughtful have I been, and how fruitless to God. I think, I never saw so much unbelief, and such depths of depravity in my heart, and such need of constant support from Christ, as I have the past year. O thou prayer-hearing God, to thee would I look, and on thee would I cast all my cares, through Jesus Christ. And do not let me live to dishonor thee, and thy dear cause. If thou shalt continue me in this world, another year, wilt thou be my strength and make me fruitful to thee, in the Gospel ministry and in Zion; may my shoe be iron and brass, and ‘as my days, may my strength be.’ If I am to die this year, O may it be in honor to Jesus and his cause. To this

end wilt thou grant me the light of thy countenance. O cast me not off, now my days are closing and my strength failing; but be the strength of my heart and my eternal portion. And, as my salvation is nearer, if I am thine, than when I believed, O may I live more like a pilgrim, and be more spiritually minded; that when thou comest I may love thy appearing, open to thee immediately, and hasten to meet thee with joy, to the praise of God the Father, God the Son, and God the Holy Ghost. Amen."

## CHAPTER XIV.

Miscellaneous extracts from his Journal.—Second mission to Vermont.—Letter to his elder son at College.—Raging sickness among his people.—Letter to his brother.—To a son.—New-Year reflections.—Letter to a son.—Generosity of his people.—Death of a sister.—His elder son is graduated.—Special prayer and fasting.—Trial in his son's choice of a profession.—Letter to him.—Letter to his parents.—To a son.—Joy at the prosperity of others.—Tour of preaching.—Letters to friends.—Joy in the divine government.

“ JANUARY 7, 1807. This day, Homan, my second son, is twelve years old. O Lord, I would thank thee, and give him up to thee. O wilt thou have mercy on him, and make him thine, that he may grow up before and for thee.

“ Jan. 18. My soul hath been in much deadness and darkness, to-day—O how tedious and distressing. If I am not deceived, it is not this world that I want, nor any thing in it. But, I long for a Gospel view of Jesus, and of the glory of God in him; for humility and spiritual freedom in prayer, in meditation, and in all the things of the word. O Lord, wilt thou, who sufferest the swallow and the sparrow to build their nest where they please; let my poor soul rest under the light of thy glorious Gospel.

“ Feb. 1. Received a precious letter from my greatly favored and dear brother W——. O Lord, I am not worthy, that thou shouldst allow one of thy ministers or people to write to me. O make this letter refreshing to my soul, and to all who read or

hear it ; and bless and keep thy servant W——, and thy dear people in H——, more and more.

“ Feb. 8. Last Friday, my dear son, Jeremiah, sat out for college—O Lord, I would give him up to thee—may he have a prosperous term, and wilt thou take and put him into thy service.”

This son entered Williams College, in the autumn of 1806. Mr. Hallock's days of fasting and prayer were, at this time, very frequent. In closing the account of one of them, he writes : “ I seemed to have the most liberty, in *praise*. I sometimes think, whether we are not apt to dwell too much on the dark side.” We now find him, at the request of the Missionary Society of Connecticut, performing a second tour of service in Vermont.

“ July 29, 1807, Wednesday. About ten, this morning, I left home, after prayer, in which we endeavored to commit each other to the Lord. It was hard to part with my family and people—was rather feeble and gloomy. O Lord, wilt thou be my strength, guide, comfort, and defence from my sins and all my enemies. O take care of my dear wife and children, and aged mother ; and be the shepherd of my dear flock. Make my journey prosperous, and useful to thy dear children. Do all for us, and be all in all unto us, for Jesus' sake. Amen.

“ Aug. 7. Rode to Rochester. Found some Christian friends here, with whom I became acquainted six years ago. I now begin to enter on missionary ground—O Lord of the harvest, to thee alone would I look for direction, strength, and success.

"Aug. 12. Tried to compose my mind in God, and to pray, as I rode, for my family and people, and all the ministers and churches of the Lamb. Lodged at Waitsfield, with Rev. Mr. Salisbury. Brother S. and his wife counted thirty-two ministers, mostly candidates, who have been settled in this state within six years, and mostly in places which never had a minister before. O Lord, wilt thou hold them up, make them faithful unto the end, and give the increase.

"Aug. 25. This morning left Burke and rode to St. Johnsbury, seventeen miles. I have been at Burke six days, have attended six public meetings, visited one school and divers families, and administered the Lord's Supper. St. Johnsbury has been settled, perhaps twelve years, and contains inhabitants enough to fill a large meeting-house; but they have no visible church of Christ in the town, nor stated public worship. Universalism and many errors prevail. But one man came to the meeting, although it was publicly warned on the Sabbath. There was a considerable number of females. I was enabled to speak with some freedom and plainness. The most of them gave attention. How true it is, that unless the Lord leave a seed, we become as Sodom. This people have, however, for some reason, almost finished an elegant meeting-house. O that it might prove a token for good, and that here the Lord would appear in his glory, and establish and build up Zion.

"Sept. 6. Derby. Lord's day. But little freedom in retirement. As usual in the family. Preach-



ed with some freedom, from John viii. 39. The people were attentive and some affected. After the close of the forenoon meeting, Doctor Newcome, a late convert from open infidelity and universalism, was examined and taken into the church. Then we attended to the Lord's Supper. When Dr. N. gave in his relation, it had an unusual effect on the audience. The church and spectators were solemn in the time of the Supper, and divers, I trust, were truly refreshed. But I have to lament the dreadful leanness of my own soul. O Lord Jesus, when wilt thou shine upon me, and fill my poor famishing soul with thy love and praise. The confession of faith which I had to read to the doctor, being long, it was towards two o'clock, when the Supper was ended; and having an evening meeting to attend before five o'clock at the distance of four miles, it was concluded to stop but half an hour. In this time, I neither ate nor drank any thing. But, by the time I had finished the first head of the sermon in the afternoon, I found my eyes dim, my bodily strength, power of recollection and utterance all gone, or so gone that I was obliged to stop; and after a little pause to close with a very few words, and desire one of the brethren to make the closing prayer. The scene was very alarming and trying. O that I might be suitably humble, learn my dependence, and be thankful it was no worse. O Lord, let me not be a cause of shame to them that fear thee, nor of triumph to thy enemies. Spent the evening in conversation, not being able to attend the meeting appointed."

Letter to his wife.

*"Greensborough, Vt. Sept. 21, 1807.*

"DEAR FRIEND—I have had no letter from you, though I have sent to Montpelier in hope of finding one. I could write of many things, but must confine myself to a few. Ten days ago I began to be unwell—was however enabled to preach three times the next Sabbath, and to visit from house to house on Monday following. But, Monday night was as sick a night as I remember ever to have had. Tuesday, was confined to my bed and called a physician. He also visited me on Wednesday. By the blessing of God, felt some better, Thursday,—rode ten miles and attended a meeting with difficulty in the evening. Preached on Friday and attended a church-meeting on Saturday. Yesterday, preached all day at Wheelock, administered the Lord's Supper, and preached in the evening to a crowded, attentive meeting. This morning felt very feeble and fearful of a settled fever. About ten o'clock, set out with Deacon Fellows for Greensborough. After riding more than ten miles—most of the way the worst road I ever travelled—arrived here about sunset. By the help of God, I feel much better this evening, and hope to preach on the morrow at Glover, to spend this week and next Sabbath in these parts, and then to go thirty miles to the west, where I expect to spend next month. I hope to be at Middlebury about the first of November, and to find a letter there from you.

"I find, it will not do for me to be anxious about

home, or to calculate too much on seeing you again. I find no way but to submit all to the Lord, and cast every care upon him. God has his dear people in every place, but the church in these parts is in her low state—her wall demolished and her gates broken down. O that Connecticut knew her blessings, and that those who wish to exchange the truth for fables, and to have every thing in a state of ecclesiastical disorder, saw the folly of their ways.

“I have seen no special awakening on missionary ground, except, week before last in B——. It was a rainy day, when I was there. Out of thirteen families in the settlement, sixty persons met at the lecture—some under deep impressions, and some with fresh anointings. It seemed marvellous to see the gracious goings of the God of heaven in the wilderness. I thought the angels were undoubtedly present, gazing with holy wonder.

“I have been to Stanstead in Canada, where I lodged one night and preached a sermon. If brother Stebbins [the clergyman who supplied Mr. Hallock’s pulpit in his absence] gets low, ask him to read Deut. v. 28.

“I hope Jeremiah is at home and is steady and helpful. I want to know whether Homan minds his mother, is at home evenings, and how far he has proceeded with Proverbs. Remember my love to Sarah—it is time she began to put away childish things, and to seek the Lord. Give my love to mother—she must go in the strength of the Lord God. Remember me to the deacons, to the church and to all.

"From your feeble, needy, anxious, fearing, hoping friend,

"JEREMIAH HALLOCK."

"Oct. 5. Gloomy in mind, and awfully dead in spiritual things. Brother W. prayed in the family, and we mutually prayed together in a neighboring wood, and covenanted to remember each other Saturday evening and Sabbath morning. Went and saw the grave of Dr. Job Swift, who died on a mission, at this town [Enosburg] two years ago. He was taken unwell at meeting. The sight of his grave was impressive with things of warning, fear and hope. He speaks, though dead. He was found in his Master's field, and lived and died an honor to the religion of the Gospel. O may I be a follower of them, who, through faith and patience, inherit the promises.

"Nov. 18. Arrived at home, having been absent sixteen weeks. I have been often feeble in body and mind, but have been enabled to ride nine hundred and twelve miles, and to preach ninety times. Have administered the Lord's Supper four times, baptized twelve children, received four into the church, attended conferences, and have visited and seen many of the Lord's people. The meetings, for the most part, have been attentive. Find my dear wife and family well, and that their lives, limbs and health, have been precious in the sight of the Lord. Secular matters as well as could be expected. The pulpit has been supplied, and I am not informed of any special divisions, or roots of bitterness appearing

in the church or Society. Two have died. This people manifest many tokens of affection. O Lord, that I might be truly sensible of my sins and unworthiness, and that thou wouldest teach me thy statutes, and fill my heart with thy love and praise. Hold me up—draw me—make me faithful as a professor and as a minister, a husband and parent; and O pour out of thy Spirit on this people and on my dear family, that we may live more to thy glory for Jesus' sake. Amen.

“The last text from which I preached, the Sabbath before I left home, was: ‘I will go in the strength of the Lord God.’ This text, I often thought of, when ready to faint. Whitefield’s motto ‘*faist, yet pursuing*,’ was applicable, and often in my mind.”

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From a letter to his elder son at College.

“Canton, Dec. 8, 1807.

“DEAR CHILD—I arrived at home, on Wednesday evening after I saw you—found our family well and in outward prosperity—the Society and church in peace and glad to see me. How great are the tender mercies of the Lord, and how depraved must be an unthankful heart!

“You mentioned that it is grievous to see wickedness increase. This is indeed lamentable—we have but a faint conception of the evil of sin, as against a holy God.

“Through mercy I am enabled to send you —

dollars by the hand of Mr. B——. All is the Lord's, and let us use all well for him. Farewell, my son, my dear son—may the Lord, even Jesus, give you a new heart, put you into his service and be your God.

“From your affectionate parents.”

While on a visit to his friends in Massachusetts, Mr. Hallock writes : “Jan. 15, 1808, Goshen. Being kept in, by the snow, wind and cold, the day and evening were spent in giving a reason, each one, of his hope. It was instructive and impressive. O Lord, wilt thou search us and lead us into all thy truth.” A noble example this, for pious relatives, in their seasons of friendly intercourse !

“May 29. The most gloomy Sabbath I ever saw, in respect to sickness. The spotted fever has greatly raged among us, for twelve days—not far from eighty have had it in a greater or less degree. But, through the tender mercies of God, only nine have died with the fever, though numbers are now dangerously sick. O Lord, may they find every needed mercy. May the plague be stayed, and O may thy work and saving grace be revived among us for Jesus' sake. And make me thankful, that my poor family, and that so many families and individuals have as yet been passed.”

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Letter to his brother and sister at Plainfield.

“Canton, June 10, 1808.

“VERY DEAR BROTHER AND SISTER—I received your letter by Jeremiah, and thank you for it. The

things you wrote of the reformation in Plainfield, &c. are indeed instructive and impressive. O may the word of God still appear pleasant, his name glorious, and Jesus precious to the young converts. But they must expect much conflict, for heaven is obtained by fighting. May God make us faithful to our children; and O may it please him to cause them to hear the *still small voice*, which fills the soul with humble adoration and worship.

"Myself and family are, as yet, through mercy, in usual health; but it is the most sickly time in the place we ever witnessed. There are, perhaps, one hundred patients in the town confined to their beds. In two parts of the town, secular business is almost wholly obstructed. One of Mrs. Hallock's sisters, Mrs. Alford, was buried last Monday. The physicians call it the spotted fever. It would take sheets to give the particulars. The patients are generally taken almost instantly with a violent pain in the head—their strength is gone, and they go into a state of distraction, and then into a lethargy. Where it is mortal, they generally die in about forty-eight hours. Through mercy, but eleven have died; though we cannot tell what will become of the many sick, or of the well, for the fever appears to be spreading. O gracious God, spare thy people!

"It is surely a day of wrath: O that it might be a day of healing mercy, and especially of spiritual blessings. How we need oil, in such a day! It is a day of terror, but I fear of little true conviction, though we hear of awakenings in other places.

"My health is poor—I feel feeble, and am asto-

nished at my own hardness and stupidity. Pray for me, that it may please the Lord Jesus to shine upon my poor soul. On his head are many crowns of victory—over the world—over sin—over Satan—over death—the grave and hell, and every foe. And he conquers in behalf of his people, that they may be sharers in his victories. O happy believers! O Lord, make us rich in the precious faith of the Gospel, whatever else thou dost deny us.

“Yours, &c.”

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To his son at college.

*“Lord’s day, Oct. 9, 1808.”*

“A few words of advice. In the first place, think of the infinite God—of his eternal power, boundless goodness, and other perfections, as manifested in his word, works and ways. Let him be in your thoughts and heart, and let him ever be before you. Secondly, consider that this is a fallen world, and that the human heart is only evil—think of all your sins of heart and life, as against God and deserving his eternal wrath—hate them and long for deliverance from them. Thirdly, remember the Lord Jesus Christ as he is set before us in the Gospel, and fix your eyes on him as the all-sufficient Savior—the only hope, way, strength, light, righteousness, peace, eternal life, &c. of this sinful and guilty world. Fourthly, consider that by reason of desperate wickedness, darkness, folly, and spiritual death, none will or can come to Christ, but they whom ‘the Father draweth:’ therefore ever feel not



only your dependence on God for the great Supper, but for repentance, faith and spiritual strength to come to Jesus. In this view of things, prayerfully and daily read some portions of Scripture, and be not a stranger to closet prayer.

“As a student, be faithful according to your health and strength—shun dissolute and evil company. For Jesus’ sake respect your tutor, the president and all the faculty of college—conscientiously obey all their positive commands, and the laws of the institution. Strive to form the habit of rising early, and be at your post at recitations and prayers.

‘Rise, my dear Hartop, rise to-day,  
Nor let the sun look down and say,  
Inglorious here he lies.’—*Watts*.

“See that you do not despise the kind hints, warnings and admonitions of the president or any of the authority. Be a helper—the scholars make the college. Be economical of your time and money. Your money is Christ’s—the most of it being the contributions of God’s people for the support of the Gospel—‘let nothing be lost.’

“From your infancy, I have daily endeavored to give you to God. You have been baptized in his name. Give your heart and all to him. Consider what I say, my son, and the Lord give you a saving understanding of all things.

“From your affectionate parent.”

“January 1, 1809, Lord’s day. Communion. First sermon from Song of Solomon i. 3:—second, from Ecclesiastes ix. 12. ‘For man also, knoweth not his time.’

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Thirty-two have died in this town, the past year—eleven children, eight youth, thirteen in the stages of life more advanced. The last year has been a season of great spiritual barrenness with me and the church. It is painful to reflect, how poorly we have lived. O Lord, may that tender mercy, which hath spared our lives to this new-year, and which is still continuing unto us the Gospel of grace, draw our soul and the souls of our children to Jesus. O Lord, forgive my coldness this day, in praying, preaching, and administering the Supper; and if it be possible, may this year be a spiritual year to my poor soul, and to thy people in this place.”

His reflections, on pausing at another annual revolution, are more extended. “O Lord, wilt thou make me thankful for thy kind care of me and my family, another year. Thou hast preserved our lives and bones—saved us from settled fevers—removed our bodily complaints—richly fed and clothed us, and preserved us from falling into open, scandalous sins. By thy great mercy, I have been allowed to continue in the ministry, another year; and the church and Society yet continue. And I trust, that I have sometimes had a little freedom in prayer, study, and preaching; and that there has been some spiritual edification in our meetings. Surely we must say, it is altogether by the help of the Lord, that we thus continue; yea, of his merciful kindness—for our sins are exceeding many and great. O Lord, humble my soul before thee, for all my unbelief, impenitency, lukewarmness, and great unfaithfulness; and cause my soul to mourn on account of

the general spiritual drought among us. Of thy great mercy in Christ Jesus, wilt thou pardon my great and many sins, and the sins of my family and of this church and people; and return and grant tokens of spiritual good, that thy glory may appear among us in the face of Jesus Christ, and that our souls may live, rejoice, and praise thee.

“What thou hast determined for us, the present year, we know not. If our pilgrimage on earth shall be continued, O guard us from sin and error, and cause us to walk with, to serve, and to trust in thee. But, if myself, family, or any of them, must this year be numbered with those who die, cause that we, and whoever are to die, may be found ready. O be our strong habitation, to which we may continually resort for all support and victory. And however it shall fare with the body, with this earth, and the nations of it, yet may Zion be kept as the apple of thine eye, and this be a year, renowned for the building of her dear walls. And wilt thou work in me and in all thy dear ministers, that we may be faithful in all thy work.”

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From a letter to his son at College.

*“Canton, July 19, 1809.*

“MY DEAR SON—I wrote to you last week, by your kind uncle Moses, but fearing that letter may fail, I put this into the mail. It is seven weeks to

Commencement—in one view the time seems long, in another, exceedingly short. But what events, this short period will bring forth, as to sickness or death, moral or civil changes, God only knows. Yet this short period, spent in wisdom's ways, will be of unspeakable value. How precious are our present probationary moments, and how ought sinners to awake without delay, and by faith in Christ to deliver their souls *from the horrible pit, as a roe from the hand of the hunter, and as a bird from the hand of the fowler*. How many souls are lost by spiritual sloth and stupidity. Mankind, by nature, are such sluggards in the work of the Lord, they cannot win the immortal crown. O for quickening grace.

“The judgments of God are heavy on the eastern world, and poor America must expect to drink of the cup of sorrow. If we have bread in these parts, a fortnight hence, it must be from the approaching harvest. The sun hath scarcely been seen since Saturday. This is the third rainy day—hay, mowed ten days ago, is now in the field. Sunshine is wholly from the Lord, without which the present harvest cannot be gathered. Thus are we the clay, and entirely dependent on the mere mercy of God. But let us not sink into fainting discouragement, for the good Lord liveth and ‘taketh pleasure in them that fear him; in those that hope in his mercy.’ My cough is better than it was when I wrote last.

“Your affectionate father.”

“July 24. Returned home in the evening, and

found the people had voluntarily come and mowed my grass.

“ July 26. The sisters of this church, with others, made us a visit, and presented Mrs. Hallock with silk for a gown, and other valuable articles, and about nine dollars in money.

“ July 27. The young women came, and made the gown, and other things;—both days, the table was richly furnished with provisions, brought by the visitors. O Lord, how many are thy mercies. Wilt thou bless these kind donors, bestow upon them eternal mercy, and make me and my family humble, faithful, and thankful.

“ Oct. 7. Rode to my dear father's, in Goshen. My beloved sister Mercy, I found in her grave. She died the twenty-seventh of last month, in the thirty-fifth year of her age, having been very sick about four weeks. She was apparently converted, about the age of four years, and ever appeared to bear the fruits of a Christian. Blessed be God for the Gospel hope respecting her, and all who believe in Jesus. And O may this death be sanctified to the bereaved parents, and each of their surviving children. It was marvellous to me, to find my dear parents have such support.

“ Aug. 5, 1810, Lord's day. Had more freedom than I expected in the forenoon; and much more, this afternoon. So it is; if, at any time, my poor soul can get any views of Jesus, as Immanuel, it instantly lives. Last evening, my son Jeremiah returned from college, having closed his residence there. He has now returned to be a member of my

family. O Lord, make me a father indeed to him. O help me to give him up to thee, and wilt thou direct him, and respecting him, and make him thine, that he may serve thee. O may he become of Christ's body; and, if it is thy will, make him a minister of Christ; yet, not my will, but thine be done, for Jesus' sake.

"Sept. 5. Attended Commencement at Williams College, and my son took his degree. He has been more than five years, in getting his education. The cost has been not far from six hundred dollars. O Lord, wilt thou make us thankful for thy innumerable mercies, and help us to live to thee. O may Christ be formed in the heart of Jeremiah, that he may serve the Lord, and that the time and cost of his education may not be consumed in the service of Satan. And O, direct in mercy in respect to his profession; and if consistent with thy will, may he be called of God into the Gospel ministry, and may all his classmates be blessed.—How my soul longs to see him among his praying fellow-youth.

"Oct. 26. Last Saturday, rode to Norfolk. First sermon, on the spiritual table set before us; Psalms xiii. 5. Second sermon, on Christ's building his church; Zechariah vi. 12. In the evening, preached on the question, why a price is put into the hand of the heartless impenitent sinner; Proverbs xvii. 16. Found the dear Mr. Robbins in a low state of health—doubtful, whether he will ever preach again. But, he appeared strong in the Lord, and through grace to set a Gospel example of patience and faith. Have great cause to be thankful, that I may live to see

this aged servant of the Lord, whose conversation and conduct are so instructive and impressive.

"Jan. 5, 1811, Saturday. Having written my sermons for the Sabbath, I would, through divine grace, devote this day to meditation, devotional reading and prayer. I would be sparing of food, at breakfast, and not eat afterwards till the sun be set. I purpose to examine myself in respect to my past life, especially the last year; to lament before the Lord the absence of his Holy Spirit, and the low state of religion among us, and to pray for his gracious return; to seek the aid and comfort of the Holy Spirit on the approaching Sabbath, especially in the worship and at the Table of the Lord; to pray over my sermons; to renew my covenant and resolves; to pray for all the ministers, churches, and interests of Jesus; to pray for my family, parents and relatives.

"Jan. 6. I trust yesterday was not spent wholly in vain. Have had more freedom and affections, (whether they be spiritual and saving, I must leave—O Lord, thou knowest,) in family prayer, in public worship, and at the Table, than is usual for me.

"Jan. 20, 1811. Last Friday, Jeremiah went to Hebron, to study law with Judge Gilbert. I have longed and prayed, that he might study divinity, and be a minister of the Gospel; I have felt exceedingly unwilling to have him go into the profession of the law. I consider it a scene of great temptation, and tremble for fear he will be led away and lost. But, if it is not the mind of Christ to put him into the ministry, and if he may serve Christ with Moses, and

believing civilians, or in any other profession, though the lowest, how infinite will be the mercy, and may my soul say Amen, and praise the Lord. O Lord, wilt thou allow and enable me to commit him wholly to thee for protection, for sanctification, for direction, and all things."

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To his son at Hebron.

*"Feb. 4, 1811.*

"The only way for us sinners to prepare for death is by 'repentance toward God, and faith toward our Lord Jesus Christ,' in whom all fulness dwells for the weak and guilty sinner.

"Homan and Sarah are gone to singing school. How dreadful is the thought that *any*, after singing these pleasant notes on earth should go to everlasting wailings. But, unless born of the Spirit into true light and holy love, how shall we make spiritual melody to God here, and become meet to join in the everlasting songs above? Yet, let none, in view of their dependence on quickening grace, remain slothful. Who ever heard of God's shining with saving light into the heart of a stupid sinner?

"We have received no letter from you, but wait for one with anxiety. We wish to know how you like your new situation—what is the state of your health—what your temptations are, and how it is with your mind—whether you have tender serious thoughts, or are left to uncomfortable and alarming stupidity.



"I know not which to esteem most, Moses of Aaron, Nehemiah or Ezra. Let our calling be what it may; if it is pursued in the faith of Jesus it shall be well. I wish you, in all your letters, to use a filial freedom with your father—let me know your trials, doubts, hopes and fears. Preserve the letters I write—they may be of use to you when I am in the grave.  
From, &c."

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To his parents.

*"Canton, Feb. 11, 1811.*

"**HONORED AND DEAR PARENTS**—We have had an agreeable visit from brother and sister Hayden, and were glad to hear from Goshen. It is a time of general health with us, and through the tender and long-continued mercies of the Lord, we enjoy life and health in our family. Homan is with me, and cuts the wood, studies arithmetic and learns to sing. Jeremiah is at Hebron, thirty-five miles to the eastward, with Judge Gilbert.

It is a day of great darkness over the land and world, but God will fulfil all his good promises concerning his church, and they who watch and keep their garments are blessed. The apostle speaks much about being crucified to the world. And as that which is crucified is dead, so, to have the world crucified to us, is to have it and its things dead to us, or like a putrid corpse, when considered as a portion, or as a motive to lead us from Christ. Had the world been thus crucified to those bidden to the

great Supper, it would not have hindered them from coming to it. And how blessed must it be, to have the world thus dead to us in a dying hour—to feel as weaned from it and from all its things, as from a putrid corpse.

“How much we need the patience of the Gospel hope in old age. I trust that through grace, my dear aged parents do, in some good measure, have it; and that my infirm mother will be strong in weakness, and have heavenly support, according to her trials. Give my love to brother and sister Hosford and his aged mother. We cannot forget little Alice, and I would go six miles to see her. If I could not have heard from you, I intended to come to Goshen and stay one night, this or next week. I do not yet give up all hope of having Alice live with me—I submit it to the wise Disposer of all things. As I have not time to write to brother Moses, I hope you will remember my love to him and his—to brother Pierce also and his. Let brother Moses, after you have read this, (if you have patience to read it,) see it. I have lately received the following as a well authenticated fact.

“In a certain place, last winter, they engaged a professed infidel to instruct a reading school. The school, when they came together one day in the afternoon, were not able to read. The teacher, after several vain attempts to have them proceed as usual, sent one of his scholars to the neighboring house of a Christian professor, to request him to come into the school. It so came to pass, that the minister of the place was at this house, and also went

only your dependence on God for the great Supper, but for repentance, faith and spiritual strength to come to Jesus. In this view of things, prayerfully and daily read some portions of Scripture, and be not a stranger to closet prayer.

“As a student, be faithful according to your health and strength—shun dissolute and evil company. For Jesus’ sake respect your tutor, the president and all the faculty of college—conscientiously obey all their positive commands, and the laws of the institution. Strive to form the habit of rising early, and be at your post at recitations and prayers.

‘Rise, my dear Hartop, rise to-day,  
Nor let the sun look down and say,  
Inglorious here he lies.’—*Watts*.

“See that you do not despise the kind hints, warnings and admonitions of the president or any of the authority. Be a helper—the scholars make the college. Be economical of your time and money. Your money is Christ’s—the most of it being the contributions of God’s people for the support of the Gospel—‘let nothing be lost.’

“From your infancy, I have daily endeavored to give you to God. You have been baptized in his name. Give your heart and all to him. Consider what I say, my son, and the Lord give you a saving understanding of all things.

“From your affectionate parent.”

“January 1, 1809, Lord’s day. Communion. First sermon from Song of Solomon i. 3:—second, from *Ecclesiastes* ix. 12. ‘For man also, knoweth not his time.’

Thirty-two have died in this town, the past year—eleven children, eight youth, thirteen in the stages of life more advanced. The last year has been a season of great spiritual barrenness with me and the church. It is painful to reflect, how poorly we have lived. O Lord, may that tender mercy, which hath spared our lives to this new-year, and which is still continuing unto us the Gospel of grace, draw our soul and the souls of our children to Jesus. O Lord, forgive my coldness this day, in praying, preaching, and administering the Supper; and if it be possible, may this year be a spiritual year to my poor soul, and to thy people in this place.”

His reflections, on pausing at another annual revolution, are more extended. “O Lord, wilt thou make me thankful for thy kind care of me and my family, another year. Thou hast preserved our lives and bones—saved us from settled fevers—removed our bodily complaints—richly fed and clothed us, and preserved us from falling into open, scandalous sins. By thy great mercy, I have been allowed to continue in the ministry, another year; and the church and Society yet continue. And I trust, that I have sometimes had a little freedom in prayer, study, and preaching; and that there has been some spiritual edification in our meetings. Surely we must say, it is altogether by the help of the Lord, that we thus continue; yea, of his merciful kindness—for our sins are exceeding many and great. O Lord, humble my soul before thee, for all my unbelief, impenitency, lukewarmness, and great unfaithfulness; and cause my soul to mourn on account of

To his younger son at a boarding-school in Sharon.

*"Canton, Jan. 21, 1812.*

"MY DEAR SON—I think of you every day, and you cannot tell how much I feel your absence. One of the calamities of the present world is, that we do not sufficiently value our mercies until they are taken from us.

"I find I am becoming old and feeble ; and though the Lord makes Augustus a comfort to me, and though the people are kind in furnishing plenty of wood, yet the care of the fires and cattle, with my other labors, is almost too much for me."

In the latter part of this letter, Mr. Hallock associates with his son, several youth from Canton who were at the same school, and addresses them in the following terms :

"My dear young Friends—A gloomy vacancy is made in our families by your absence. But were you removed to the land of silence, never to return, it would be far increased. If you should all live to return, and then find all your friends alive, the mercy would be great. We ought always to live as those who wait for their Lord, not knowing when he will come. Without an interest in Christ, none can go to heaven, but learning and every thing else will be in vain, yea far worse than in vain. In a letter lately received from a missionary in Vermont are these words : 'Tell your dear precious youth that God hath mercy in store for those who remember him, while young.' And unspeakably the best time to serve the Lord, is in youth and health. To delay until sick-

ness or old age, is like delaying to build a house till the coldest day in winter. Do and get as much good as you can—watch against all evil to which we are ever exposed. Farewell.

“I am your real friend,

“JEREMIAH HALLOCK.”

“July 2. I this day returned from a tour of preaching, with that dear servant of Christ, A. Gillett. Tuesday, June 23, we preached at Goshen, and in the tour we visited both Societies in Cornwall, Warren, Kent, both Societies in Sharon, Salisbury, and both Societies in Canaan, having been from home ten days. Though feeble in body and mind, have been carried through. In almost every place, there are spiritual droppings, and in some, particularly Kent and South-Canaan, the beginning of a spiritual shower. Though, one youth, since I have been gone, has been drowned, yet my dear wife and children have been preserved, and my family and friends are in usual health. O Lord, ‘So teach us to number our days, that we may apply our hearts unto wisdom.’

“The day before I sat out, heard that war was declared against England. It much affected me. It looks to me sin and folly to enter into this war, and nothing looks more horrible than an alliance with anti-Christian France. I find that the Lord’s ministers and people have but one sentiment in this matter, and that the war is very unpopular. O Lord, may thy people humble themselves, return and trust in thee, and wilt thou be known in Zion for a refuge, and in wrath remember mercy.”

This tour of preaching was by appointment of the Association, for the benefit of churches under its care, which enjoyed the labors of settled pastors.

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To his elder son at Hebron.

*"July 11, 1812.*

"I feel an increasing affection and regard for you, my dear son. You are anxious to be in some business—I know how to feel for you by experience. My anxiety in 1784, when I was seeking to be approbated as a preacher, caused me sleepless nights. I wish you would not be too anxious, as I can see I was—many more go too fast than too slow. 'Commit thy way unto the Lord, trust also in him and he shall bring it to pass.' The little child must creep before he walks.

"Let us unite to praise the living God and Savior for your safe arrival and your health. The one thing needful is peace with God in Christ.

"From your affectionate father."

"November 5, 1812. This day, went with my son Jeremiah to Hartford, and left him there to take the stage, to-morrow, for Pittsburgh. Thence, he expects to go into the state of Ohio, to reside in the profession of law. My mind turned on the divine government which, I think, looked glorious and afforded sweet peace to my soul. Trust, I was enabled in some degree to give my dear child up to God, and leave him, at the feet of Jesus. Made such

observations to him on the way, as I thought might be useful. About two o'clock parted with him and returned home. O Lord of all mercy, wilt thou lead his heart to thee and be his guide and protection—make him useful in Zion and the world, and happy in Jesus—prepare his parents for thy whole will respecting him."

The trial of the pious father, on this occasion, seems to have been not altogether unlike that of Abraham, as he went forth to offer up his beloved Isaac; and in neither case did the Lord forsake his servant. Speaking of this journey, afterwards to a number of friends, Mr. Hallock remarked, that when he took his seat in the wagon he expected it would be the gloomiest day of his life, but that he found it one of the happiest—that nearly the whole time his mind was sweetly revolving the words of that precious Psalm:

"The Lord, how absolute he reigns, &c."

It was probably now, that he addressed his son with tender emphasis and tears: "Jeremiah, I have been long praying and hoping that you might be a minister of the Gospel—my expectation is at length cut off—I see it is not the will of Christ to employ you in this way. And now, my son, I want to ask you one question: *Will you be the minister's friend?*"



## CHAPTER XV.

Revival among his people, in 1812 and 1813.—Letters to his elder son.—His younger son, with a number of his parishioners, ordered to New-London, to assist in defending the coast from an invading enemy.—Sickness and death of his only daughter.—Subsequent scene of domestic distress—his younger son's sickness—his prayer—Mrs. Hallock's sickness—his own sickness.—Kindness of his people.

THE Lord now gladdened Mr. Hallock's heart, by a third special work of grace among his dear people.

"Dec. 6, 1812, Lord's day. Texts: Isaiah xxvi. 20, 21. 'Come, my people, enter thou, into thy chambers, &c.' Jeremiah xiii. 21. 'What wilt thou say, when I shall punish thee?' More freedom than usual for me. Last Thursday evening, the prayer-meeting was better attended than common, and to me it was more solemn. Three young men are under conviction, and there is the appearance of a little cloud. O that it might, through infinite mercy, be increased, and the church be quickened.

"Dec. 27. Last Thursday was kept as a day of fasting and prayer by this church, and a number of the Society. Had a prayer-meeting at our house, in the forenoon. At one, went to the meeting-house—had two sermons, three prayers, and three songs of the Lord. The sermons were spiritual, instructive, and impressive. Met again, in the evening—Mr. Jerome preached, Mr. Gillett exhorted. All the meetings were full, and more serious than

usual for us. The contention about singing appears to be subsiding, and things look like peace. An awakened youth has, the past week, obtained a gleam of hope. One was examined this intermission, and propounded this afternoon, to join the church. Saw a young man at noon, in tears for his soul. 'Not unto us, O Lord, not unto us, but unto thy name give glory.' 'O the hope of Israel.' Have had more freedom in all the public exercises than I expected, and more attention. 'Praise the Lord, O my soul.'

"Jan. 1, 1813, Friday. Spent the forenoon, in meditation, and writing on Isaiah xlv. 3—5. 'I will pour water on him that is thirsty, &c.' Preached in the afternoon, before the Lord's Supper. Two youth were present, apparent converts, who, at the time of our last like meeting, were in a state of stupidity. Some were present, who, to appearance, are subjects of conviction. O the hope of Israel, carry on thy glorious work, and fill thy people with thy love and praise.

"Jan. 2. Having finished writing for the Sabbath, I would set apart this day, for private prayer, devotional reading, and examination. Resolved not to eat, until the sun be set, except a little food in the morning, which I deem needful for health. To pray first, that God would in mercy carry on his begun work among us; secondly that he would graciously be with us to-morrow, in his house; thirdly, that the separating wall between my Redeemer and my soul might be removed; fourthly, that this church may be guided aright, respecting our sister —. To

pray fifthly, for my family, relatives, and friends; sixthly, for Christ's ministers, missionaries, and the general success of his Gospel; seventhly, for the state and nation; eighthly, for grace to begin and spend this year, in the fear of God; ninthly, for a practical sense of death, judgment, and eternity. Resolved to read my last year's journal, and to examine myself respecting my faith in Christ. O may I have all life from the True Vine, without which all is barrenness and death.

"Jan. 3. Had but little life yesterday, and a gloomy evening. If I sought, yet I can say, I found him not. Had a tossing night, far from sensible repentance and cheering faith, and it seemed as if I could do nothing to-day. But, through mercy, have had more freedom, and especially this afternoon more attention, than what is common. One was taken into the church—partook of the Supper, and sung in the hymn. It was pleasant to hear a new voice. I now feel as if I could say, it is good to seek Jesus, by fasting and prayer. Though the spouse did not find him at first, she finally found him, and brought him to her mother's house."

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From a letter to his son in Ohio.

"Jan. 26, 1813.

"It has been my wish and resolve to bring up my children for Christ. My great desire is, that you might be his; and I trust, I do not cease to pray for

you, and especially that he might be formed in your heart the hope of glory. O my dear Jeremiah, know that you are a sinner, a child of wrath by nature ; and do not rest short of winning Christ and his fullness, as your portion. And know, that we have no time to lose in this great matter. May the God of Abraham direct your way in that strange land, and bless you, and give you prosperity in your profession ; but above all, make you rich towards God. Your dear mother wants I should caution you against all evil company and temptations to sin, and advise you to choose those who fear the Lord for your companions, and to feel your entire dependence on him.

“From, &c.”

“Feb. 7, Lord’s day. Came home ashamed, and could not but look on the people with pity, as having no shepherd, or one no better than none.

“March 7. Lecture before the Lord’s Supper. To-day, there were three to one at meeting compared with our common number ; though I was still barren in prayer and preaching. O Lord, make me humble in thy sight for my hardness, and quicken my dead soul. O, most merciful Redeemer, are there not signs, that thy Spirit is moving among us, and wilt thou not take the work into thine own hands, and make untoward hearts willing in this day of thy power. O quicken, pardon and strengthen me, a poor, weak, helpless, dead creature.”

In a printed sermon, already noticed, in which Mr. Hallock gives a historical sketch of his church, he says : “This awakening began among the youth,

and appeared gradually to increase, through the following winter and spring. In this season of grace, twenty-eight joined the church."

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From a letter to his son in Ohio.

*"March 6, 1813.*

"MY DEAR CHILD—We yesterday received your letter, dated February 4, which gave us the affecting account of your late journeys and hardships. The Lord has strengthened and preserved you, and to him be all the praise. The months of your absence are tedious to your parents. Your dear aunt Chloe Humphrey has fallen by the putrid pleurisy. It deeply affects your uncle, and he has set up prayers in his family. Five have lately obtained hope—several, under concern—we have frequent meetings which are seriously attended. Your dear mother wants to have you write with whom you live—the moral and religious state of the people—whether the Lord's day is observed, and you have preaching or religious meetings. O Jeremiah, my chief concern is for your precious soul, that you may serve Christ, and share in his salvation. This world, at best, is so vain, and uncertain; did we own the whole of it, we should be undone wretches, out of Christ. But in him, the most poor in other respects are rich indeed, yea, interested in the fulness of God. Do not neglect to read, daily, the word of life—to pray—to meditate; and may the Holy Spirit show you the things of Jesus. I wish you would write, once a

month. Have you a Bible? Write a few words about the state of your mind. Eternity is at the door. Be strictly honest. Strive to do good. Grandmother sends her love. The rest of us sign our names, in testimony of affection.

“JEREMIAH HALLOCK,

“MERCY HALLOCK,

“WM. H. HALLOCK,

“SARAH HALLOCK.”

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To the same.

“*July, 3, 1813.*

“MY DEAR CHILD—Having you daily in my mind, and hearing your affectionate mother often speak of you, I have set apart this day for meditation, and to write to you. Through divine mercy, our family are yet in usual health, except Sarah, who has, this morning, some symptoms of the spotted fever. Our outward circumstances are comfortable. The summer is warm—we have refreshing showers and a favorable prospect, as to the fruits of the earth. The fever has been distressing in Barkhamsted. The dear Mr. Eells [minister of the place] is among the fallen—sick about three days. He was a precious servant of Jesus Christ, and, though dead, yet speaketh.

“No troops have as yet been called for, from us, to guard our coast; though some, from the eastern part of the state, are called to New-London. We

fear Homan will be called for. The war is very unpopular in New-England.

"In respect to spiritual matters, eleven stand pre-pounded and expect to join the church to-morrow. I hope as many more will soon come forward; though I fear the attention is declining. The work is powerful at N——. Rising of seventy, I suppose, will join the church in S——, to-morrow. O when shall I be able to write these things to you, respecting Homan and Sarah, and the rest of our family, and to hear of them from you and D——. The converts naturally address their mates in the language of Moses to his brother-in-law, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.' I fear, my great unfaithfulness is the reason that *my* poor family is so passed by. I think both Homan and Sarah have been more attentive.

"O Jeremiah, outward comforts are desirable, but the great thing is a portion in Jesus Christ, and that rest which remaineth for his people. The Lord make darkness light before you.

"From your parents, who feel daily and much for you."

"July 11, 1813. Have been exceedingly tried, for a number of days, on account of a call for my son and more than thirty others in Canton to New-London, to defend the coast.

"July 12. Counter orders have come, in respect to their going at present. There is talk of a cessation of arms. Thanks to the God of peace. O may it be a prelude to the end of this dreadful war.

"Aug. 2. This morning, my son Homan sat out, as a soldier for New-London. O Lord, in mercy save him from sin, from the pestilence, and from the sword, and return him in safety if thou wilt.

"Sept. 19. Last Friday evening, my son returned from his military tour of forty-five days, in health. Make me thankful, O Lord, and help us all to live to thee. Sanctify the child. I perceive Sarah, my dear daughter, is thoughtful—O may she become an unfeigned believer in Jesus."

The reader has already seen, that Mr. Hallock was not left of his heavenly Father "without chastisement." We come now to a scene of protracted and very severe domestic afflictions.

"Thursday, Oct. 14, 1813. Last week, on Thursday, my dear daughter Sarah was taken with a chill, which was followed by a slight fever. On Friday, she took an emetic, which operated well, but did not relieve her. The next two days, her disorder increased—it was more threatening, on Monday, when my dear friend Dr. Everest came to see her in the morning;—before this, Dr. *Everett* had visited her.

"On Tuesday, the fever, which was of the typhus spotted kind, still raged, and the child appeared to be sinking under it. Wednesday, about four o'clock in the morning it was feared by the watchers that she was dying—we were all called up—O solemn, trying scene! I did not think she would breathe many minutes, but on the application of spirits, she a little revived. The physician came early, and tarried all day. In the afternoon we



took a little courage, but about nine in the evening, she was more unwell—our hopes very much subsided, and our fears prevailed. To-day, Thursday. She has had a tossing, deranged, distressing night, and this morning appears to be wasting away, and sinking into the arms of death. And now O Lord, what shall I say, and where shall I go but to thee. I know my sins and guilt are great—I have not been faithful as I ought to have been as a parent, especially in spiritual things. She was shapen in iniquity and her sins are great. But O our heavenly Father, thou hast of thy great love given thy Son Jesus Christ to die for us sinners. He hath died for us, and his blood cleanseth from all sin. But such is the sinful hardness of the human heart, that unless born of thy Holy Spirit, none will believe, and share in the salvation of the Redeemer. But, O thou exalted Savior, exalted at thy Father's right hand to give repentance,—O form her heart anew by thy blessed Spirit. O our Father in heaven, (for the Father and Son are one,) wilt thou effectually teach and draw her to the Son—shine with thy divine rays, in the face of Jesus, into her dark mind, that she may be a sharer in the light of life. She is thine by creation and preservation, O pity the work of thine own hands. She is bought by the blood of Christ—has been given to him by baptism and prayer, (whether in true faith thou O Lord knowest,) and I would now, her mother joining with me, still give her up to thee, soul and body, to be disposed of in time and in eternity, in life and in death, according to thy holy pleasure ; hoping in thy great

mercy in Jesus Christ; imploring through him for her sanctification and pardon and eternal life. If she may live, O Lord Jesus, may she be thine hand-maid, and an obedient child to her parents, &c. for thy sake. If it is thy will to take her now out of the world, help us to say from the heart, 'Thy will be done;' and O may she be thine in death, and go and serve thee in heaven. We are unworthy of the least common mercy; how much more so of thy dear children's bread—of thy Spirit and its perfect gifts! But we would plead thy great mercy to sinners, the blood and righteousness of thy dear Son and our almighty Savior, the glory of the Father, Son and Holy Ghost, one glorious Jehovah, and the increase and the joy of thy kingdom.

“JEREMIAH HALLOCK.”

“Oct. 15, ten o'clock in the morning. At four we were called up, it being supposed that Sarah was dying—she a little revived, but now appears to be sinking very fast. O Lord Jesus, thou almighty, most merciful Savior—O help us to submit, and to resign her up to thee and to our heavenly Father, in and through thee. It is all that we can do—it is all that thou now requirest of us respecting her;—and may it be all we would wish to do, to leave her in thy almighty, merciful hands. O sanctify her heart, forgive her sins, and clothe her naked soul in the white raiment of Jesus. O Lord Jesus, wilt thou receive her departing spirit in mercy—O heavenly Father, wilt thou accept of her, in and through thy dear Son. Amen.

“Saturday morning, Oct. 16. This morning, at half past twelve o’clock, Sarah ceased to breathe, being fourteen years of age and six months. She had been unusually agreeable, filial, and endearing for a number of months before her sickness. She has evidently been a subject of conviction, since last March, and has had an impressive sense of her depravity, guilt and danger, and of the nearness of death and eternity. Many prayers were made on her behalf in her sickness, and especially for her soul. There was a general sympathy in her case. O Lord, help me and thy handmaid, the mother, to be thankful for these things and the blessed Gospel hope, and to be still and know that thou art God, and to make a spiritual improvement of this thy holy rod; and wilt thou be our support and consolation, and make her death spiritually profitable to her surviving brothers, the grand parents and all the relatives—to all her mates, and every one.

“Oct. 17, Lord’s day. To-day attended Sarah’s funeral. The dear Mr. Mills, of Torrington, preached on ‘The heart of the wise is in the house of mourning.’ Her precious remains were carried into the meeting-house—the assembly was large—she was beloved in life and lamented in death. O may we bless the Lord, in taking as well as in giving; and truly say, *His will be done*.

“Oct. 24. The past has been a sorrowful week. I did not know how dear she was, until I found myself bereaved of her.”

The compiler well remembers his first interview with Mr. Hallock. It was nearly a year after this

bereavement, and in company with a friend, who like himself was a stranger to the man of God. The soft appliances of Christianity had now soothed, but not closed the deep wound in his heart. After a little conversation on general topics, he stated the touching circumstances of his daughter's death, and read one or two letters, which, a little before her sickness, she had sent to some youthful companions, and which were the more valuable as containing some evidence of her preparation for an early grave. On his leaving the room, I turned to my friend—his eyes streamed—his frame shook—he remained silent for some moments. It was indeed an overwhelming exhibition of the triumph of grace in the midst of parental sorrow. For a number of years, the name of Sarah was often on Mr. Hallock's lips; either to show his undying affection in the circle of particular friends, or to give tender and solemn interest to truth in the religious conference. The following letter to his son in Ohio was written immediately after her death.

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“MY DEAR CHILD—I wrote to you last month. In that, and in former letters, I could write that all our family were alive, and commonly, that they were in health. But now it is otherwise. For I must tell you, that your dear and promising sister Sarah, is in her grave! Solemn thought! almost too overwhelming for me to write, or you to hear. But let

us be still, and know, that the Lord hath done it, and that his ways are most just, good, and wise, and that his rod will be most profitable to the humble. He 'is very pitiful, and of tender mercy.'

"Sarah, for ten months past, has been peculiarly filial and agreeable, so that we have noticed her steady, womanly actions. As I wrote, she hath been the subject of serious impressions the past spring and summer. In a letter of hers to one of her mates, dated last March, she writes, after mentioning the attention of numbers: 'And now, Polly, does not this look as if the Lord is beginning his work among us? It does, indeed, to me. And why cannot you and I pray to him who is able to pluck us out of the fire as firebrands? I do hope, that these things will not wear off our minds.' In another letter, dated in May, she writes: 'My thoughts are these to-day: O how vain and trifling is this world! It is a wonder that I am not cut off. Nothing can soften our hard hearts, but the Almighty's hand. If he is willing, he can save at the last moment. He is allowing us to come to him; every day he gives us a free offer. O what unworthy creatures we are—not worthy to live. If I had my deserts, I had gone right down to hell long ago. Nothing is too bad for me; every thing is too good.' The following lines are extracted from another of her papers, dated July 23, 1813, written in health, not three months before her death: 'I think myself, how uncertain life is. We do not know at what time he may come and call us to his bar. But if we are only prepared, it will be no matter how soon.

I think that I have not a great while to live—I am on the brink of eternity.’

“ Her anxiety, the past summer, has been great, and her feelings exceedingly tender respecting her brothers. As she went to the grammar-school, she often visited the post-office, to see if there was not a letter from you or Homan.

“ Thursday morning, the seventh instant, she sat at breakfast with us for the last time. Soon after, she said, ‘Ma, ma, how cold I am!’ She kept about, though drooping—had a restless night;—Friday, took an emetic, which operated well, but did not afford relief—Saturday, the physician was called—Lord’s day, no better—I exchanged with Mr. Mills—returned about ten o’clock in the evening—found her exceedingly sick. She expressed an apprehension, as she had done from the first, that she should not recover. She told me, she hoped she could trust in Christ. From this time, she was unable to converse. She grew worse, Monday, Tuesday, Wednesday, Thursday, and Friday. Friday evening, her piercing groans penetrated every room in the house. About eleven, her groans ceased, and she appeared to lie easy, only rattled in her throat. This rather increased until half past twelve, when she expired without a struggle. Her fever was typhus. O my son, you have lost an amiable, affectionate sister, who bade fair to be a comfort and an honor to you and to her parents, to the church and the world. The sympathy was general. Doctor Everest remained by her night and day. Every human means was used, and the prayers of Zion

were made without ceasing on her behalf—but her appointed time was come, and she must go. Mr. Mills preached her funeral sermon on the Lord's day. Her body was carried to the meeting-house—her funeral procession, though rainy, was perhaps as great as we ever had—all Canton mourned over fallen Sarah.

“The wound is deep and lasting.—It cuts like a knife—it pierces like a sword. But in the midst of the lightning and thunder, there is a rainbow about His\* throne. And now, let us bless the Lord, see the emptiness of the world, realize the value of the glorious Gospel of Jesus, the certainty of his coming, and his near approach; prize this chastening of the Lord, and make a penitent, believing, prayerful use of it.

“From your affectionate, mourning parents,

“JEREMIAH AND MERCY HALLOCK.”

In describing to friends the scene of his daughter's departure, Mr. Hallock said :

“Before the child was quite gone, if I had seen a man coming in the street, it would have made no difference, whether he was a beggar, or in his coach and six—I should wish to say to him : ‘ Friend, do you love the Lord Jesus Christ ? If you do, you are the very man we want to see here now. Come in and

\* It was common with Mr. Hallock to use pronouns in this manner in reference to God. He often commenced prayer in a small circle, without speaking any of the divine names. In a person of less depth of piety, this might have been exceptionable. But in one, who appeared habitually to hold communion with his God, it seemed like the language of nature, and was often very impressive.

kneel down with us and pray for our dear dying daughter.'

"At the moment her spirit left the body, these four truths pressed upon my mind with amazing interest :

"1. O the worth of the immortal soul !

"2. O the value of an interest in Christ !

"3. O the emptiness of this world !

"4. O the solemnity of the close of probation !

"When I saw she had breathed her last breath, I almost involuntarily spread out my hands, and knelt down and said, 'Come, let us pray.' But there was an awful vacancy. The object that had so filled our supplications was no longer a subject of prayer. I seemed for a short time *not to know what to pray for*. The solemnity of the moment was past utterance."

A new and more protracted scene of domestic affliction soon opened.

"Nov. 19, 1813, Friday. Nineteen days after Sarah's death, my dear son William Homan, in his seventeenth year, was taken with the fever, of which his dear sister died. This is the sixteenth day of his fever, and he is very low ; it is doubtful, to human view, whether he continues through the day. And what shall I say ? what shall I do ? and where shall I go ? O Lord, keep me from murmuring—in this, I would be dumb, because it is thy hand, nor would I trust in man or go to creatures ; but in Thee would I trust, the everlasting God of all power, grace and salvation, and to Thee would I go who sayest : 'Call upon me in the day of trouble, and I will deliver



thee, and thou shalt glorify me.' O Lord Jesus, thou knowest whether this sick child can live. Thou art the great and everlasting Physician of soul and body. O appear for our help, ere the child die. Will it not be for thy glory, O Lord Jesus, to raise him? to hear our prayers for his recovery? O, if it is thy will to grant us this great mercy, bestow it upon us, and prepare us to receive it. that thanksgiving and praise might be performed to thy great and glorious name. But O, *his precious and immortal soul*, wilt thou save it from sin and from wrath. This great spiritual salvation was thy errand into the world, and now I would come to thee for this unspeakable mercy. Thou dost suffer parents to bring and give up their children to thee. imploring for them thy spiritual, eternal, saving mercies. O heavenly Father, wilt thou by thy good Spirit, open his understanding and his heart to receive thy dear Son, and make him a partaker of his fulness. He is a sinner by nature and by practice, and deserving the curse of thy law. I am sinful and unworthy of the least favor—how much more so of these eternal blessings; but I would plead thy great mercy in the Lord Jesus; I would plead his atoning blood and righteousness, the travail of his soul and the edification of his kingdom. O most merciful God, if it can be consistent with thy will, that he might leave some evidence of his being a subject of Gospel faith and pardon—but O that in this I might also be resigned. And now, O Lord my God, whose are all creatures worlds, and things, and whose is the everlasting dominion in the world of nature and of grace, wilt thou

help me, wilt thou help us, his parents, to give him up without reserve to thee, soul and body, for time and eternity, imploring that he may be thine, through sanctification of thy Holy Spirit, in life and in death, and a sharer in the pardon and great salvation of thy glorious Gospel; and that we may never consider him as ours, but as dedicated to thee. To which may I, through thy assisting grace, sincerely sign my name, this nineteenth day of November 1813.

“JEREMIAH HALLOCK.”

“The child lay for about three hours in an apparently dying state—his extremities cold—his head stretched back—his breath very short, attended with a quick, wiery, dying pulse. For several hours, we expected every minute to see him expire!—But the God of Zion, who can save to the uttermost, was pleased to keep his expiring breath, and to revive him. Encouraging symptoms attended him the following night and the day afterwards, Saturday, November twentieth. But, he was worse, Saturday evening and on the Sabbath, so that I expected all day to be called out of the meeting-house to see him die! But the Lord was pleased to revive him again, of his great mercy. On Monday, Tuesday and Wednesday, things still looked encouraging respecting his recovery.

“On Friday, the twenty-sixth, Mrs. Hallock was taken with the fever, and was sick about four weeks, though at no time so low as Homan had been. To have her fail was exceedingly trying to body and mind. Having lately buried my only daughter, to

have Mrs. Hallock, and my only surviving child at home, both sick in two adjacent rooms, overwhelmed my spirits. But I was favored with usual health, and enabled to preach on the Sabbath.

“On the twentieth of December, I was myself violently seized with the fever. I had been unwell a number of days, and kept about, hoping it would wear off; but now it came on like a whirlwind, and I was lost for the most part, about twelve days.

“March 14, 1814. I have now been confined by sickness from public worship, thirteen Sabbaths, and the most of the time confined to my room. I have had two relapses. And I am now feeble, but just able to walk out a few rods in a pleasant day. These have been wearisome days and weeks. But my dear Savior has not left me to sink in despondency. Sometimes, I trust, I have had refreshing views of the truth as it is in Jesus, and our trials have been mixed with countless mercies. Though the first two who had the fever died, namely, Deacon Andrew Mills\* and Sarah, yet, Mrs. Hallock and Homan are restored to comfortable health, and I am much better; and we are not called to sorrow for the deceased without hope. The pulpit has been supplied, for the most part, by friendly neighboring ministers. The people have also been exceedingly kind and helpful, not only in word but in deeds.

\* This was the beloved friend of Mr. Hallock, whose removal to Vermont and great usefulness there, have already been recorded in this volume. While on a visit at Canton, he fell a victim to this fever, after an illness of three weeks, at Mr. Hallock's house. He died a few days before Miss Sarah Hallock was taken sick.

Besides watching by night, and helping by day, and sending in needful articles, they have given us not less than a hundred dollars in money. The young men, the day after Thanksgiving, gave me rising of forty-eight dollars in silver; and the female youth gave Mrs. Hallock a muff and tippet, for which they gave twenty-eight dollars, and one dollar in money. The parents have also contributed, some two dollars, some one, &c. O may I see all these helps from the Lord, and feel my increased obligations to him and his people. And may the parents and children be blessed of the Lord, and rewarded of his great mercy in Jesus, a thousand fold for their works of sympathy and love.

“Since I have been sick and shut up, this ecclesiastical Society have agreed to build a house for public worship, and they appear to have adopted wise and energetic measures for its speedy accomplishment. This I consider a very great mercy, and may the Lord bless and succeed them.

“April 8, 1814. State Fast. Had a reading meeting in the forenoon, and preached this afternoon from Joel ii. 12. Had more strength and freedom than I expected. This is the first of my preaching since the nineteenth of December, having been unable to preach for sixteen Sabbaths. O Lord, if it is thy will to restore me to health again, wilt thou make me thankful, and help me to meet every trial and temptation, to be more faithful in the ministry of Jesus, and to serve thee better than I have ever done, to thy glory and the edification of thy people.”

The fact seems worthy of record, that beside these Sabbaths and a very few more just before his death, Mr. Hallock was prevented from preaching only one Sabbath in the whole course of his pastoral life. In seasons of illness, he ever exhibited, in attractive lustre, the mild and lovely graces of the Christian. Not peevish at all, but peculiarly pleasant at such times, he seemed to make an effort to lighten the cares of those around him; while the expression of his warm thanks for every little attention served at once to strengthen their personal attachment and heighten their already high opinion of his piety.

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Letter to his distant son.

*"April 6, 1814.*

"**BELoved CHILD**—In my last letter to you, I gave you an account of the death of dear Sarah, which caused us daily tears—I gave you, if I have not forgotten, some particulars respecting the state of her mind, before, and in her sickness, which we cannot but consider a precious ground of hope, that it is far better with her now, than when she was with us. She appeared to me to be one of those self-diffident converts, who give evidence to others, while they profess no hope for themselves, and who often make the best members.

"I would now give you the outline of what has come to pass in our family since I wrote last, and which will account for my not writing sooner. No-

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vember 4, seventeen days after Sarah's funeral, Homan was taken with the same fever. It soon assumed a very formidable appearance—we generally had two watchers—Dr. Everest gave as constant and faithful attendance, as he had done in the other case. At his request we sent for Dr. Bestor. Paint to yourself the situation of your parents—their only daughter recently laid in the dust—their elder son, whom they loved as their own eyes, in a far country; and their only remaining son in this situation. But O, the sixteenth day of his fever, on which he appeared to be as really dying, as Sarah did, just before she expired! His pulse was faint, wiery and dying, his extremities cold, the glands of his throat all in a tremor, his head stretched back and catching for breath. We expected for more than two hours, that every minute would be his last. Mr. E. C—who was in and went home, said to his wife, when he came home, 'I believe poor Homan is dead before now.' We had done giving medicine, and were waiting the dreadful moment. O how insupportable it looked, to be deprived of them both! But the God of all mercy and help was pleased to appear for us and restore him, though the scales hung in trembling doubt for a week or more, and it was some weeks, before he was able to go out of door. He is now in good health, and the Lord makes him no little comfort to his sorrowful parents. And now let the Father of lights have all the praise for ever and ever.

“Your dear mother was taken with the fever, the twenty-sixth of November,—ten days after we sup-

posed Homan was dying,—she was sick about twenty days, but not so severely. I never came nearer fainting, than when deprived of her help, and seeing the mother sick in one room, and the child in the other. The forepart of December, Homan was so well, that I drew him in his chair into the study—he had lain in the parlor—he begged of me not to draw him back into that dreadful room, which was like the realms of sickness and death. He of course had a bed brought into the study. When his mother, who lay in the bed-room, was able to sit in her chair, by the kitchen fire, after she had sat a little while, I desired her to lie down. She replied: *I must first go in and see Homan.* It was one of the most exquisitely agreeable visits of the like nature, I ever witnessed. Your loving mother, by divine grace, is now in comfortable health, and a great blessing to her family.

“On the 20th December, previously worn down with fatigue, anxiety and sorrow, I was violently seized with dreadful fever. I was lost, in half an hour, and can remember but little for about two weeks. By trying to get about too soon, I have had two relapses, each of about twelve days. The most of the time for three tedious months I have been confined to my room, and much of it to my restless bed; but, through mercy, am now in a great measure comfortable, and hope to begin to preach again, next Sabbath, God willing. Thus are we called upon to sing of his mercies and his rod; but, it appears to me, that his mercies far exceed.

“The cost has been great. It is supposed, that

the simple medicine, for some time, was not less than ten shillings a day. You will feel anxious to know how we met the expense. God enabled and disposed the people, young and old, to be extremely kind and sympathizing. The salary has also been punctually paid, nearly the whole, so that instead of being involved, we have been enabled to pay the apothecary's bill, and the most of our creditors, the interest to L. H——, and to lay aside —— dollars to send to H——. The pulpit has been constantly supplied, except one or two Sabbaths, by kind neighboring ministers.

“There has been the winter past, and is, a general awakening in Simsbury. It has been powerful in Hartford, and is great in Weathersfield. The civil and military events of the world are astonishing, but not more so, than what God is doing for Zion. The religious accounts from Europe and Asia, in the Magazine for last month, are wonderful. I feel, sometimes as if the glorious day must be nigh; and happy are they who are prepared for it. I have late and direct intelligence from Goshen and Plainfield—your grandfather Hallock has become very infirm, as well as grandmother—your uncle Moses and all the rest, well. It has been a healthy time in this town—eleven deaths the past year beside Sarah's—four, this—one is that precious man O. C——, who was instantly killed in falling a tree, aged thirty-five—he has hardly left his fellow, of his age, in the place. Through a most kind providence, not one has taken the fever from us, though so much with us, and forgetting as it were their own



lives. Your dear sister has left a number of letters, altogether on spiritual matters, which, if we live, *I* intend to copy and send to you. We cannot express the comfort your last sympathizing letter was to us, though they dared not show it to me, until some time after it was received. Do write when you can. Grandmother, Homan and all of us send our love to you, and the family where you live.

“From your affectionate parents,

“JEREMIAH AND MERCY HALLOCK.”

## CHAPTER XVI.

Tour of preaching.—Unexpected spiritual joys.—Letter to a nephew.  
—Private fast.—Bodily illness.—Letters to a son.—Revival in 1816.  
—Letters to a son.—Letter to his brother.—Illness at Southampton.  
—Sickness of his younger son.—Trial in view of youthful vanity.  
—Letter to a son.—Joyful anticipation of heaven.

IN 1814, as in 1812, the Litchfield North Association, of which Mr. Hallock was a distinguished member, appointed several of its members to go, two and two, throughout the churches within its limits, to promote their spiritual interests. Mr. Hallock was one of the brethren designated for this service. The tour so much resembled some already noticed, that particulars may be omitted.

“ Aug. 22, 1814, Monday morning. I am now setting out on a tour of preaching in the west part of this Association. Mr. Gillett is going with me. O Lord Jesus, wilt thou be with us, and with those who come to the eastern part of the Association. May we find thy people prepared, and be sent to them ‘in the fulness of the blessing of the Gospel of Christ.’

“ Sept. 2. To-day returned. We visited North-Canaan, South-Canaan, Salisbury, Sharon, Ellsworth, Warren, Kent, South-Cornwall, North-Cornwall, and Goshen. In most of these places, attended two or three meetings. Were cordially received. Had agreeable meetings in all the places. Where there have been awakenings of late, the effects were visible.

" Jan. 22, 1815. Have been feeble and discouraged the past week, and looked forward to this day with trembling. But have been helped in every part of public worship, beyond my expectation, especially in the latter sermon, so that I came home refreshed in body and mind. O Lord, help me to thank and praise thy glorious name, now and forever.

" March 12. Though full of tossings the past night, worried and discouraged this morning, yet have had more freedom and mental comfort, and attention, all day, than usual. Bless the Lord, O my soul. God's spiritual law has been a pleasant theme; O let me never rest short of perfect conformity to it."

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The letter, which follows, was written to a nephew, now Rev. William A. Hallock, Secretary of the American Tract Society, soon after a revival of religion in Plainfield, where he was then fitting for College with his father.

" *Canton, March 18, 1815.*

" MY VERY DEAR COUSIN WILLIAM—I thank you for your rich letter of February 4, so full of interesting intelligence. We have also received your father's letter of February 16, by Doctor P——. This, too, was like cold water to one athirst. I do sincerely wish, that the few of our name might not be strangers to each other. What you write respecting our decayed, decaying, aged parents, is affecting, and full of

awakening instruction. As you live near to them, I hope your father will see that they have what is for their comfort. I hope, that we may all so honor them, as to be sharers in 'the first commandment with promise,' instead of being tortured, after their decease, with the harrowing accusations of a guilty conscience. The situation of my afflicted sister, your dear aunt P——, none can know, but by experience. How comforting to hear of her apparent faith, patience, and submission. O may she have the peace of Jesus. And though we meet no more on earth, yet may her hope be realized. How sweet, that eternal rest will be to the Lord's weary, almost fainting pilgrims!

"The prosperity of my beloved brother's family, is surely joy to me. But we must never depend on any earthly enjoyments, which are all fleeting as the wind, and withering as the grass and its flowers. Where is your late blooming, affectionate cousin Sarah! Her pleasant form lies all withered in death! Yet, all God's outward blessings, viewed in their true light, are precious, and to be thankfully received, and piously used for Jesus and his cause. I am glad to hear, that you and your brother are studying, and that you make proficiency. I have long been of the opinion, that industry is not only essential to usefulness, but also to happiness. If those in heaven had nothing to do, or were they to become idle and inactive, I believe their happiness would cease.

"Give the love of *my heart* to your dear sister Martha and Miss D—— [two young converts] with

whom I conversed. How glorious indeed, my dear William, is their situation who are walking in the *paths of peace*, and preparing for a happy eternity; and how do they excel those who are grovelling in the dust, even though they should gain the whole world, and the Christian live and die in the most uncomfortable, destitute condition. In respect to your observations concerning yourself, I hardly know how to reply. You think, you have had little or no real sense of the divine perfections—of sin—of the hardness of your heart and its opposition; and that your late serious impressions in the awakening are abated, so that you shudder to reflect on your dread situation—the harvest past and you not gathered. But, how came you to be sensible of all this? It must be the awakening of his Spirit, and because it is still striving with you. It is much better to be even many years under distressing conviction, than to rest in the joys of a false hope. But there is hope in the free, almighty, sovereign grace of God in Christ. We know not, what God in his great mercy may yet do for you. I hope the prayers and good instructions of your anxious parents will not be lost. May God prosper you in your studies and shine into your heart, with the rays of his glory in the face of Jesus. I thank you for your affectionate notice of our dear Jeremiah, for whom my feelings have often been unutterable. I am feeble, yet through mercy, able to supply my pulpit. From, &c.”

“Saturday, April 1, 1815. Having written for the Sabbath, and hoping brother Jerome will come and be with us to-morrow, I would devote this day

to prayer and a review of my journal. I would pray, first, for the Lord's presence with us on the morrow, and that we might be once more blessed with a spiritual revival; secondly, that I might be enabled to review my journal with Gospel candor, in the fear of God. Thirdly, I would look to the Lord respecting my health, which has been, and is poor, and that I might be directed aright respecting medicine and that his blessing might attend it. Fourthly, as the times are difficult, I do not receive my salary—hence, am rather straitened for bread and other necessities of life; therefore would make this also a subject of prayer.—In reviewing my past life, I see many things amiss, and am sometimes almost ready to feel, as if I had no reason to think I am a Christian; but on the whole cannot but trust, I have had some spiritual views and feelings, though my faith is certainly small. O Lord, search, try and quicken me.

“April 3. Felt quite unwell, but comforted with the thought, that perfect love casteth out fear.

“April 4. Felt, I trust, instructed, comforted and a little encouraged, on reading what the apostle saith of the Gospel treasure being in earthen vessels.

“April 9. Have been of late feeble in body and faint in mind, but have found my journey, to and from Farmington, pleasant beyond my expectation. Was enabled to perform on the Sabbath with more strength than I expected, and the evening meeting was attentive and precious. It seems as if I never had greater cause to say, ‘hitherto hath the Lord

helped me,' and ever to trust Immanuel and live to his praise."

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From a letter to his elder son.

*"April 29, 1815.*

"There has been of late a powerful awakening in Yale College—about seventy of the students have obtained hope. There are revivals in other places, and the things which belong to Zion's interests in the world, are truly wonderful and encouraging. My dear child, I feel anxious respecting your precious soul, and long to have Jesus formed in you, the hope of glory. Our painful separation here will be short; and should we meet in heaven, never to part, our present trials will be forgotten. But how dreadful to be lost forever,—separated from all good! At my period of life, I have some sense of the dismal state of those, who in old age are unprepared for death and have no portion but in this husky world. All the kingdoms of this world are mere bubbles and uninteresting, when compared with an interest in Christ, and a preparation to meet our Judge. And now is the time for this great work. Your dear mother came into the study, the other day, and with an expressive countenance and emphatical accents, expressed herself in about these words: 'I feel, as if I could not be reconciled to have Jeremiah live so far from us. Do write to him, and ask him if he keeps and reads his Bible;

and how he spends the holy Sabbath. I fear many waste it in family visits.'

"Your aged grand parents at Goshen are very feeble, and near to death, if alive. How thankful we ought to be for the hope we have, that they are in Christ, and by grace meetened for the rest above. Your aunt Perkins fell asleep, the eighth of last March, comfortable in mind. Uncle Moses, and his family are in usual health and prosperity.

"My sermon at the dedication of the meeting-house is published. I cannot write the tenth part I wish to,—must therefore close, committing you to the mercy of God in Christ.

"From your affectionate parents."

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To the same.

"May 27, 1815.

"I think the following things never appeared more true and real. First, that this world, as a portion, is vanity of vanities and vexation of spirit, not only in its poorest, but in its best state. Secondly, the importance of religion, or an interest in Christ, especially in the decline of life. And thirdly, that it is a great thing to be a real Christian, a partaker of the Spirit of Christ, and meetened for 'the inheritance of the saints in light.' I feel as if I had but a little while to stay in this world. May you be blessed in outward things, but above all be a true friend of God, have the peace of Jesus here, and his



heavenly rest hereafter. Your calling is attended with temptations ; but abide by your old resolution, to be always strictly honest. From, &c."

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To the same.

" Oct. 22, 1815.

" You are remembered in all our prayers—we pray for your outward prosperity, but especially that you may have an interest in the dear and only Savior, and be saved from all the snares and temptations of this evil world. About twelve of our children and youth have become serious, this year, and the most of them hope in Christ. It is a day of unusual awakening in these parts, and many youth are brought into God's everlasting kingdom. We long to see you, before we die."

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To the same.

" Dec. 25, 1815.

" MY DEAR CHILD—It is now more than three years since we saw you. The time seems long, and you little know, how much your parents want to see you, before they die. You will not suppose that we impute your delay to come home to a neglect or forgetfulness of us ; but if our lives are continued, do not fail to come, next summer, if possible.

“Your grandfather Hallock has fallen asleep. I made our friends in Goshen and Plainfield a visit as usual in September. Parted with my dear father on the twelfth, and have since received a letter from your uncle Moses, dated October 26, in which he writes thus: ‘On Saturday evening last, our beloved father deceased. I visited him on Friday; and Saturday I held his venerable head in my hands; and, leaning on my breast, he expired without a struggle, or the least apparent anxiety. It hardly seemed like death. His funeral was attended on Monday. All was calm and solemn, the day pleasant and the attendants numerous; and all seemed to feel as if they were burying a friend.’

“I believe he was eighty-five, the thirty-first day of last August. Last winter, he took care of his cattle at the barn, and raised a plenty of provision for his little family, last summer, with his own hands. According to the time from which he used to date his hope, he has been a spiritual pilgrim on the earth, seventy-seven years. He did not outlive his active usefulness. The scene to me is very solemn and impressive, but no terror or sinking grief. You, as well as I, have lost a dear, praying friend, and we ought to be forever thankful for such a parent.

“I am still able, through grace, to continue in the blessed work of the Gospel ministry. My catarrh is somewhat troublesome, but I think no worse. Your dear mother is afflicted with something like the palpitation of the heart, but through mercy is able to attend to her family concerns, in which she is greatly needed. Grandmother Humphrey has been very

sick—I think she appears more and more, like a shock of corn fast ripening for eternal rest. She is a bright example of patience. She wishes to be remembered to Jeremiah.

“Some of the church appear to have a little life; and here and there one is awakened and apparently converted. And now, my heart cries, when shall it be thus with my beloved, far absent child? O Jeremiah, we cannot hope, because we may think our sins are small—we cannot trust in our supposed good works—we cannot hope in view of our hearts, for they are bad. And shall we hope in the present life and its things? God forbid. The Lord Jesus is the only hope for us sinners. And now let us make a wise improvement of all this, and flee to Jesus as our all in all.  
From, &c.”

“March 3, 1816, Lord’s day. On Saturday attended a morning prayer-meeting. It was full and solemn, and things look encouraging. But this has been one of the most trying days I ever saw, as it respects my own leanness. Have been greatly straitened in all the prayers, in the sermons, and alas, at the Lord’s Table. Forgot a baptism and made some other mistakes. It seems, as if my Savior was departed. Some were indecently playful, and one, I fear, who has been thoughtful. O why am I so forsaken and why these dreadful frowns! O Lord, search me and try me. Show me why it is, thou dost thus contend with me. Help me to search and find out the accursed thing, and to repent. May we all lie in the dust under thy rebukes, and O have

mercy, blot out our sins, and still carry on thy work for Jesus' sake.

"April 7. We have had many religious meetings, such as lectures, conferences, and concerts, in the course of the last week, which have been full and serious. One or two have manifested a hope, and some are the subjects of serious impressions. It is hoped, that the work of divine grace is still going on among us. O God of mercy, wilt thou abide with us, and support and extend thy work.

"May 9. Election day. At the desire of the youth, it was proposed to have a religious meeting, instead of the former usual vanities. Rev. Messrs. Gillett, Baker, and Yale, were with us. The congregation was large, serious, and attentive.

"May 10. We met at New-Hartford, by request of the youth. The youth gave to brother Yale and myself, the money which they had been accustomed to spend at the ball.

"May 22. Lodged last night with brother Beach, at my dear brother's, Dr. Everest's. He gave me this morning five dollars, of which I am in special want, and farther told me, that he had crossed all his charges for attendance on my family for twenty-five years, which would amount perhaps to 100 or 150 dollars. O Lord, may I see and know, that all these needed mercies are from thee, and may myself and family make a right use of them. And O bless thy dear servant and his, forever, and may I be thankful to him as the instrument."

TO THE CHURCH.

— June 27, 1816.

— **MY DEAR CHILD**—Though I have not written for some time, it is not because you are out of my thoughts, but on account of my bodily infirmities, and increasing care in my work as a minister, at home and abroad. I feel as if I should not be able to write much longer. O my Gospel dear, patient, and persevering. The rest of my family are in usual health, and I recommend us to praise our Father of spirits, and his great mercy, and long-continued favour.

— In the month of the month, we had a frost, the highest in succession, and it has been one of the most growing, productive seasons ever known in New-England. But, the faithful God of Abraham will remember his covenant with the earth, and the hopes of harvest are revived. Your grandmother has been well, and rather well as in Jesus as we were, and expects to last April. The attention, which began in this place early in March, continues. Fourteen were added to the church, on the first Sabbath in May. Day before yesterday, we had an examining meeting at our house, when eleven were examined and cordially approved. More than five hundred have made a profession of religion within the limits of this Association, since last June, and as many as five hundred more have manifested hope. There have been spiritual showers, some of them very great, in other Associations.

“From, &c.”



To the same, soon after a visit to his parents, and marriage.

“Nov. 5, 1816.

“It is truly a day of wonders, in respect to the conversion of poor sinners, and the building up of Zion. We rejoice to hear you have obtained a house. I pray for you every day, that your little young family may be a Beth-el. Your mother feels anxious for your immortal souls, and says: ‘Do write to Jeremiah and Sarah, that a solemn eternity is before them.’ Will you not, beloved children, think on these things? O do not neglect the great work of a Gospel preparation.

“From, &c.”

“Jan. 5, 1817. Fifteen were received to-day, into the church, making sixty-four, who have been admitted, on profession, since the first Sabbath in last May. Seven, the past year, have been received, by letter; in all, seventy-one. There are not less than twenty more, who hope since March, and some are subjects of serious impressions. We are yet favored with very solemn, precious meetings. When we compare the fruits of the present revival with those of the awakening in 1799, they exceed those of that glorious day. This is a very impressive, solemn and awakening consideration, and calls for deep humility, gratitude and praise. Though attended with the catarrh and many infirmities, and many times have been ready to faint, yet, by the merciful help of the Lord, I have been enabled to attend the meetings, not less than five or six in a

week, and I trust my bodily health is better than it was eight months ago. And I believe, it is in answer to the prayers of the Lord's dear people for me, of which I am so unworthy. O Lord, still hold me up, and be my strength. Let me not wander from thy paths, in doctrine or practice. If I shall live this year, may it be to serve and please thee, in doing and submitting to thy will. If I must die, may it be in Jesus. O when wilt thou come unto me as thou didst to the house of Zaccheus and the jailor.

"Parted with my brother and sister Hosford for Southampton, September 23, but soon grew very unwell with symptoms of fever. Did but just arrive at brother Gould's at Southampton. Was kindly received. Took an emetic administered by Dr. Woodbridge, which operated powerfully. Had a distressing night, but through mercy, felt some relieved in the morning. Tarried all day, September 24, at brother Gould's—next day, went home. Neither Dr. W. nor the others who watched with me and took such care of me, would accept any recompense. May the blessing of the Lord rest upon them."

The following description of this scene is from the family of Rev. Mr. Gould.

"I saw Mr. Hallock come up to the house much fatigued—I sprang to his assistance, and said to him, are you unwell Mr. Hallock? Pale and trembling, he replied :—'*I've come to die with you—God has heard my prayer—I was afraid I should die at the tavern, and that my dear family would never know how*

*I died—I knew you would tell them—I want they should know, how dear Christ appears to me—I think he never appeared so precious—I want you should tell them this.* These sentences he uttered with difficulty, leaning on my arm, and staggering into the house. As soon as he was upon the bed, panting for breath, he said: ‘I do wonder, how brother W. can give up such a Savior—how he will need him in such an hour as this.’ A physician was immediately called, but could hardly get at the case, because Mr. Hallock was incessantly talking, for hours, about the love of Christ. He sunk down, at length, and seemed to be at the point of death for a time, but in a day or two he was so far relieved as to return to his family.”

About the last meeting he attended in Southampton, where, for years he was a great favorite with the crowd that flocked together on his arrival, he remarked, at the close of his sermon, that, probably, he should never see them again. He then sat down, but in a little time rose and said: “My dear friends, there is a difference between probability and possibility. It is not *probable* I shall meet you here again. I am old and gray headed. I live daily very near to death.”

“Sept. 28, Lord’s day. Was enabled to write yesterday and the day before, though with much weakness and infirmity. Attended the concert in the intermission, and the conference at 5 o’clock. Have had usual strength and freedom, and I trust the Lord was with us. Have enjoyed, of late, unusual serenity and peace of mind, I trust in Jesus, the



consolation of Zion ; and may he have all the praise, to the glory of the Father.

“Nov. 26. Homan was evidently more ill, and we feared, his disorder was becoming very putrid, and about 1 o'clock P. M. he appeared to fail very fast. We feared, he had but a few hours to live. He said, he did not know, that he had any reason to think that he had an interest in Christ. Now, the anguish of my soul became unutterable. But, not far from sunset, my dear brother E. A—— having heard of our trial came to see us, and we kneeled down in prayer, he being the speaker. His prayer and conversation seemed to be so blessed unto me, that an unusual peace and calmness, and I trust, in Christ, pervaded my mind, so that I could converse with Christian friends who came in, with freedom and delight. Sometime in the evening, a suppuration took place in his throat, and he was relieved. It was therefore a night of unusual comfort and praise.

“Nov. 27, 1817. To see such companies of youth and children collecting for play and vanity, and the cruel practice of shooting at living fowls, is distressing ; because indications of the Lord's departure, of our awful stupidity, and the everlasting perdition of all who are out of Christ. These things try and vex my soul, and cause sorrow and heaviness.”

To his elder son.

*" July 11, 1818.*

" MY DEAR CHILDREN—Were myself and your mother to go to Steubenville corporeally, as often as we do mentally, there would be a hard-beaten path between us.

" As to this State, it is a day of great confusion and gloom ; but the ministers of Jesus remain firm and steadfast, not desperate by any means, nor exasperated, but rather prayerful, and hoping that Israel's God will appear for us.

" As to this ecclesiastical Society, there was a time, last winter and spring, when it seemed that a sore and fatal division would be made in this long-united people ; but at present, it looks much more encouraging that union, mutual confidence and esteem will be restored. Although there is no special awakening among us, but it is a day of uncomfortable and alarming stupidity, yet the church are united and steadfast, and the late apparent converts seem to endure ; conferences on the Sabbath, the meeting for young people, and the Thursday concert, are attended. But the church diminishes, both by death, and by removal to other places. We have buried seventeen since the beginning of the year. The twenty-fifth of last month, our old neighbor and friend, Ephraim Mills, left this world after a short sickness. This is a sore loss to me—but the thought that Jesus, the Savior and owner of all

things, still lives the same for evermore, strangely supports my sinking mind.

“ Our family. Your mother is favored with health and vigor—a great blessing to us for which we ought to be thankful. She would set out any day, to go and see her Jeremiah. My general health is better—on the last two Sabbaths, with the intervening week, I was enabled to preach nine sermons—praised be the great Physician of soul and body. My study is pleasant to me. It would be agreeable, in itself, to have health while we stay, and to be called for by the Lord of the harvest, right out of his field, and with sickle in hand. I am now in my sixty-first year, and your mother but about three years younger. I feel of late, especially by turns, great anxiety for the souls of my children;—lament my unfaithfulness, and desire to be more faithful in affectionately warning, instructing and persuading them to come to Christ, that so they might please God, be blessings and forever blessed. How these lines will find you, my dear son and daughter, whether stupid or thoughtful about eternal things I know not; but I beseech you, if out of the spiritual ark, not to rest, nor let any thing hinder your pressing into it, and without delay.

“From, &c.”

“Dec. 21, 1818. Returned from Barkhamsted, very feeble in body and mind. Could not ride, nor hardly walk—wanted, sometimes, to lie down in the road. But my mind was calm and comfortable :

and the hope of being able to move with all the activity of an angel was refreshing ;—also, the thought, that in that blessed world, they will not have to take a third of the time or more to recruit a feeble, clogging, burdensome body.

## CHAPTER XVII.

A pleasant trait of character.—Letter to one who had long been a member of his family.—Letter to children.—Letter to a nephew.—Letter to children.—Ordination of missionaries.—Letter to a nephew.

ONE pleasant trait of character in Mr. Hallock was the deep interest which he manifested in the welfare of his domestics,—a class of persons, not always sure of marked kindness, even in families of reputed piety. In the course of his life, with the concurrence of his worthy partner, he took several children and trained them up to manhood. Seldom was he without one or two of this description, whom he treated with so much parental affection and care, that a stranger could distinguish them from his own children, only by their features. And even after they went out from his roof, the strength of his affection and solicitude for their souls did not subside. Sometimes, on the day of their departure, he noted in his journal, his sense of unfaithfulness and his deep regret. Often did he speak of them, afterwards, with the tones of a father; and it was his uniform practice to address to them now and then, an affectionate and paternal letter. One of these letters may here be introduced. It was written to Mr. J. M——, of the city of New-York, who had lived in Mr. Hallock's family from the age of four to that of twenty-two years.

“Jan. 19, 1819.

“OUR DEAR CHILDREN—We thank you for your kind letter by Mr. H——. We are always glad to hear from you, and of your welfare; and to learn that you do not forget us, as we cannot forget you. It gave us no little joy, to hear that you were blessed with an infant son. The lives of infants, especially of those so small, are a brittle thread. But that God who gives them, can preserve and raise them. We pray in respect to yours, that it may live—that you may be prepared for such a mercy—be enabled to give yourselves and babe to the Lord; and do your duty towards him according to the word; that he may be an obedient child, a comfort to you, useful in the world, a blessing in Zion; and that both the child and his parents may be blessed of the Lord. But, if you should be called to part with it by death, in its infancy, childhood, or youth, *as many have been*, O may you be prepared and enabled from the heart to bless the Lord in taking as well as in giving. Should the Lord of his great mercy restore the mother to health, and spare all your lives, do try to come and see us as soon as you can, and bring the little one with you. But should you be preserved to come, who of us would be alive to see you, we know not; for we are truly sojourners, and our days on the earth are like the passing shadow. There were twenty-six deaths in Canton, the past year,—some of all ages. It was frequently the case, that some one, at a funeral in health, was the next carried to the grave. Truly the Son of Man came among us, the last year, in a way and at an hour we knew not. The

text for the new-year was this: 'O that they were wise, that they understood this, that they would consider their latter end!' Indeed, we are pilgrims, and the life of man in this world is called *a way*. Our latter end is the close of life, to which the way we now go will lead. We read of two ways;—the narrow path whose end is life, and the eternal salvation of the soul; and the broad road of sin which endeth in eternal death. Now, if one, on a journey in a literal sense, should, though instructed and warned, heedlessly take a road in the morning, which, however easy, pleasant and inviting at the beginning, would yet end at sunset, in reproach, complete poverty and wretchedness; all would consider such a traveller as void of wisdom, and would exclaim against his folly. But if the traveller should consider, and take that road in the morning, which, though at first more rough, stony, hilly and unpleasant, would yet end at sunset in honor, safety, fulness, and happiness; who would not esteem such a man wise, and speak of his great wisdom. And now, my dear children, for whom I daily try to pray, let us be as wise in spiritual things. We know, that Jesus and his blessed Gospel are the way to life, whatever reproach, crosses and difficulties may now attend it;—but the way of this selfish, prayerless, impenitent, unbelieving and disobedient world endeth in eternal woes, however pleasing it may now appear to an eye of sense. Consider these lines, and the Lord give you understanding in all things. Farewell.

“From your affectionate parents,

“JEREMIAH AND MERCY HALLOCK.”

To his son in Ohio.

"Jan. 19, 1819.

"Though feeble and many times ready to faint, I am enabled to study, and to preach on the Sabbath and at other times ; and for aught I know, to usual acceptance. No place is so agreeable to me as my study, and it is often delightful to read, write, &c. The world has truly almost slidden from under me, and is fast sliding away ; and I think my only hope and support is the precious Jesus and his blessed Gospel. You, my Jeremiah, are now in your twenty-ninth year ; and should you live, you will not only soon be in the decline of life, but where I am, *advanced*, and the world all slidden, or fast sliding from under you. And I often think, what will my children do, when this approaching period shall arrive ; or, if they should find themselves by sickness or other means, on their dying bed, and all the solemnities of the Judgment at the door ? Nothing can then, as I know by experience, be able to afford the least support, but the consolations of Jesus."

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From a letter, dated June 7, 1819, to his nephew, now Secretary of the A. T. S. three months before the time of his graduating at Williams College.

"The account you give of the awakening in Williamstown, as well as in other places, is wonderful and interesting. I am more and more convinced by the word and I think by experience, that we are



by nature destitute of holiness, carnal, sold under sin. Hence, in need, *perishing need* of the new birth, or of Christ as our sanctification and Savior from wrath—yea, as our life and all in all. How it is with you, I know not. The day is approaching, when you expect to leave college, and turn your thoughts on some profession. It is, therefore, a most interesting period to you, as well as to *your parents*, and also to me. How soon, have your four years at college passed away! and how short is our period of probation on earth, even at the longest! I trust I pray, that you may, first of all, give your heart and your whole self unto the Lord Jesus, whose we of right are—*whose yoke is easy and burden light*. It is my desire to have you study divinity, and wear yourself out in the good work of the Gospel. Such I know is the wish of your parents. But we must love and serve Christ, let our profession be what it may, in order to be accepted of him, both now and when he cometh. Farewell.

“Your affectionate uncle, &c.”

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To his son in Ohio.

“July 8, 1819.

“Our dear children, often thought of, and longed for. We were not a little affected to learn the poor state of your health, and have endeavored daily to remember you in our prayers. You think your disorder is of the nervous kind. Soon after I was set-



tled, I had nervous complaints to a very high degree. I know what they are. Although they are commonly not so mortal, yet they are deep, far out of the reach of medicine, and hard to cure. They are attended with the symptoms of almost every disorder—are apt to prevent sleep, and to make every thing look gloomy and discouraging. They debilitate the mind and unfit one for the service of God or man. I do sincerely pity you. But let our disorders and trials be what they may—ever so long and severe—they are, like every mercy, from the God of Jacob, who is the great Physician of soul and body; and our help is no where but in him. President Dwight says, that people under affliction are always attended with one of these three things; murmurings, brutal stupidity, or submission to God. Let us watch against insensibility and murmurings, learn submission under the mighty hand of the Lord, in all our afflictions, and resign our souls and bodies and all our concerns in the way of well-doing into his hand for time and eternity.

“I have just read Dwight’s sermons on the duty of parents to their children, and of children to their parents. And while I find them very instructive and entertaining, I feel greatly reprov’d for my unfaithfulness as a parent; but all the past is sealed up for the Judgment. Yet, blessed be the Lord, while in this world, we are prisoners of hope. Hence, if we confess and forsake our sins, and return unto the Lord, he will abundantly pardon all our offences, and purge away our guilt in the all-

cleansing blood of Jesus. O that I may, if continued in this world, have grace to be more faithful, as a minister and parent, and in all respects.

“ ‘It is good,’ saith the prophet, ‘for a man, that he bear the yoke in his youth.’ Thus may your afflictions be made beneficial, even in the highest and best sense to you both. And if you are experiencing his restoring mercies and other favors, may his great goodness lead you to repentance, and lift up your hearts in his fear. The longer I live, the word of God appears more and more real, true, divine, and precious, and our only light and hope. And as David said to his dear son Solomon, I will now, my children, say to you : forsake it not, but bind it continually upon your hearts, and tie it about your necks ; then, ‘when thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee ;’ yes, about the most wise and excellent things.

“From, &c.”

“ Oct. 3, 1819. Last Wednesday, attended the ordination of Messrs. Bingham and Thurston, as missionaries to Owhyhee. Little did I expect to be appointed to make the consecrating prayer. But the Lord Jesus supported and helped me, so that I trust religion and the dear cause did not suffer. All the other parts were performed to edification. The assembly was the greatest that I ever saw at an ordination, and the most universally solemn and interesting. O Lord, how unworthy am I, even of the

least of all these thy mercies. May they all humble and lead my soul unto thee in hope, and all spiritual obedience."

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To a nephew, in the Theological Seminary, Andover, and immediately after his making a public profession of religion.

*"March 18, 1820.*

"DEAR WILLIAM—A brother was received into the church, last Sabbath. The communion was full, and I thought the day and the holy ordinance were more refreshing than usual for us, who are so lean at best. Last year, none were received, by profession, into the church. Two others wish to come forward, who appear well. O that these things might be as an earnest before a glorious harvest. These long spiritual winters of barrenness are painful and trying to dear Christians, who pray and plead, 'O Lord, how long?' I know of no special revivals in this region. Our religious meetings are attended as usual, and the concerts for prayer are better attended than they were six months ago, and appear more fervent. But, the children and youth are unusually thoughtless and vain. It is inexpressibly distressing to see them wasting away all their forming age, in forgetfulness of God, which they ought to spend in his fear: that if they live to come on the stage of action, they might be prepared to be useful, and if they must die, they might meet their Judge in peace.

“Although the Son of God was made flesh,—which was so necessary, in order to his laying down his life for our sins, and doing many other things as the Mediator,—yet divine honors are equally and unreservedly ascribed to him in the Scriptures of truth as to the Father ; and there is not a chapter, nor scarce a paragraph where Christ is spoken of, in which his absolute divinity does not shine ; and there is no fair explanation of them, but by giving equal divine honors to the Savior.

“No subjects are of more importance, than the candid examination of ourselves and daily self-denial, to which the selfish heart is so opposed ; for there is nothing in the native heart of man but *sin, sin, sin !*—We therefore stand in equal need of the new birth as of the atonement. I am glad you went to Andover—rejoice to hear the things you wrote respecting yourself. If we have not received Christ, it is high time to do it, and to live unto him. Some of the last words of President Edwards to his anxious friends were, ‘Trust in God, and you need not fear.’ How much better it is to trust in Immanuel, than in an arm of flesh. May it ever be your delight to rely only, continually, and altogether on him. Be a fruitful branch in the true vine—glorify God, and have the joy of Christ fulfilled in your own happy breast. Let us pray for one another—for each of our families—for our colleges, the seminary and Zion.

“Adieu—your affectionate uncle.”

## CHAPTER XVIII.

Birth-day reflections.—Anecdote—council of physicians.—Labors in the revival of 1821.—His venerable associates in the ministry.—Letter to friends at Plainfield.—Death of his beloved physician.—Letter to a nephew.—Missionary field.

IN the former part of this work, we saw Mr. Hallock, with no common ardor, devoting the sprightliness of his youth to the service of Christ. We have marked also, how, in one steady, undeviating course, he exhausted in the same glorious cause the strength of manhood. We are now to view him under the pressure of age, still in the harness, laborious as ever for the honor of Christ and the salvation of souls,—praying more earnestly for divine aid, and making increased effort to meet the demands of his station, as the natural vigor of his frame decays.

“March 13, 1820. This day, I am sixty-two years old. I have been continued almost thirty-five years in the ministry. It is about forty-one years, since I trust my attention was turned to religion; so that I have been professedly as long on the spiritual journey, as Israel was on the way from Egypt to Canaan. Surely my race must be drawing to a close. My mind has been interested in reading God’s holy word, especially the ninth and tenth chapters of the Acts; and the late Religious Intelligencer, in particular the account of revivals. If I may live a little longer, may Christ be my only, all-sufficient hope; and may I live in the faith and religion of the holy

apostles, and of the present revivals of the Holy Spirit. If I must die, may it be in this faith and with the supports of the Gospel. My own, and the deadness of my people, is truly distressing, and especially the stupidity and vanity of our poor children and youth. But I think it is a consolation, that God will be glorified and his Gospel kingdom eternally flourish, whatever becomes of us. O Lord, have mercy on us, and pluck us as brands from the burning, for Jesus' sake. This, for some reason, has been to me the most solemn birth-day I ever knew."

In the autumn of this year, the Monthly Meeting of ministers, to which Mr. Hallock belonged, divided itself into classes of four and five, with a view to make some special efforts to rouse the slumbering churches. It was the custom of Mr. Hallock's class to visit two churches, every week, and attend three meetings at each place. After making the circuit of the whole, a few times, one of the brethren proposed that it should no longer be the duty of all the five to attend every meeting—that it would answer the purpose, if two brethren should be present beside the minister of the place. "No," said Mr. Hallock, who had himself rarely if ever been absent—"we must *all* be on the ground. If I had a child sick, and could not make him believe that he was in a dangerous state, I know of no better way to undeceive him, than to call a council of physicians. No, brethren, we must all endeavor to be at every meeting, that poor, sick, dying sinners, who are so hard to take alarm, may begin to think something is

the matter, and that they must attend to their souls." It need scarcely be added, that the arrangement remained without alteration. These efforts the Lord was pleased to bless. Some tokens of his special grace were immediately visible, and the following year was marked with uncommon mercy, not only in this vicinity, but in very many towns throughout Connecticut.

This was the last general revival of religion, in which Mr. Hallock took a part. Though his age and infirmities might seem to have pleaded eloquently for some remission of service, and especially in the most inclement season of the year, yet we shall find him at his post by night and by day, and sometimes at the distance of twenty miles, and more, from home. And should he, to persons who can patiently see a waste of life in any thing but religion, seem to be impelled forward by a principle little less operative than that which for thirty years animated Paul, and for a less period elevated Henry Martyn to a height of holy indifference in respect to personal comfort, health, and even life itself, I am not anxious to offer an apology. His course furnished at least a practical comment on a sentiment which he often expressed in the evening of his days,—in substance this: "I view myself, like a man stationed by a superior in a boat, with oars put into his hands, and directions given him to row with all his might, so long as life lasts."

"Nov. 30, State Thanksgiving. Met at ten for prayer, in the conference house. It is affecting to think, how many of my age are gone, and to find



myself, and such of them as are living, weakened, benumbed with age, and just going—and the poor children and youth vain and thoughtless. Hope, O my soul, in the unchanging God of Zion.

“Dec. 3, Lord’s day. Canton. Attended the intermission-prayer, &c. and the conference in the central schoolhouse. My mind was peculiarly solemn, and I trust refreshed on Friday, in my study, in writing on, ‘Seen of angels.’ O if our poor youth knew these things, how soon would they leave their vanities for Christ—and how much more honorable and happy would they be.

“Jan. 14, 1821. Hear of revivals, while our fleece seems to be left dry—Help us, O God of our salvation.

“Feb. 11, Lord’s day. Had unusual freedom in all the performances—more attention than usual—a solemn intermission at my house—several appeared serious, and some old professors a little quickened. O the hope of Israel, wilt thou not revive us again, and let thy mourning saints rejoice in thee.

“Feb. 15. Last Friday, went with brother T—to Goshen,—attended a meeting in the evening at Deacon Thompson’s, who lately hopes for four of his children. Had some freedom in speaking from Acts xiii. 43. Mr. Mills, and other ministers present, made observations. It was a full, serious meeting. Yesterday we went to Litchfield—had freedom in speaking in the prayer-meeting. Rode, in the evening, to Rev. Mr. Mills’. To-day attended a fast at Tarringford. Heard brother Beach pray

and preach in the forenoon. I preached in the afternoon from Jonah i. 6. 'What meanest thou, O sleeper?' Recent accounts of the wonderful awakenings were related. O Lord, bless this day to this thy dear people. We rode home in the evening and found all well—praised be the Lord.

"March 4 It appears to me, that the awakening, though small, is begun both in the church and Society. O Lord cause thy saints to pray, and may the incense of the Angel of the covenant ascend with their prayers, up before the throne of grace and prevail, that all may not wither, but a rain of righteousness descend for Jesus' sake. Amen.

"March 12. Last Tuesday, went to Bristol, and tarried until Friday noon. Preached four sermons, and heard brother Lee preach two. Made several family visits, &c. The impression is general—a goodly number have obtained hope in Christ, and others under legal conviction. Friday, we rode to Farmington, and heard brother Nettleton preach in the evening. It was thought, he had one thousand hearers. The work appears to be on the increase. Saturday, I rode to Simsbury, and preached there yesterday. Had an intermission-meeting. Have been unwell and feeble. A glorious work, it appears, has begun in this place. Hear that the work of the Lord has greatly revived in Barkhamsted; and more encouraging things appear, of late, in Canton. O Lord, the work is thine; wilt thou carry it on, that thy glory may appear in the conversion of many to serve and praise thee.

" March 25, Lord's day. Text, in the afternoon, John iv. 35, 36. 'Say not ye there are yet four months, &c.' Have attended meetings, every evening the past week, except last evening, and some in the daytime. Some of the meetings have been unusually solemn. Several appear to have come to the birth and to linger. O Lord, do not let them go back—do not let them stay where they are; but make them willing, in this day of thy power.

" April 15. The first Sabbath in this month, I was at Northington—the second at Bristol. I have attended meetings almost every evening, and some in the daytime, but find myself very feeble, in low spirits, and ready sometimes to give up my hope respecting my being in Christ. O my leanness, my leanness, in prayer, in preaching, and every performance! O why am I thus! Lord, if it is because I am not thine, show it to me in mercy, and pluck my soul as a brand from the burning. If it is on account of some right-hand sin, show it to me and help me to cut it off. If it is of the trials of thy children, O support me under it and bring me out of it. Make me truly humble under thy mighty hand, and revive me in thy own good time and way. Although I fear and tremble to say it, yet I fear the awakening is declining—that Israel are turning their backs—O Lord, have mercy: humble us, and return again, as thou didst of old, in the days of Joshua, for Jesus' sake."

The preceding selections from his journal have been made with particular reference to Mr. Hallock's labors abroad in a season of religious revival.

They furnish a fair specimen of his common practice at such a time. It was an opinion, which he often expressed, and which received very happy illustration in his own course, that a minister should not only be willing to go from a cold to a warm moral region for personal warmth, but equally ready to go from a warm to a cold region with the benevolent intent to diffuse any warmth of heart which God may have given him for the benefit of other churches. Hence, while he often visited places at considerable distance, which were favored with a work of grace, we find him also, in all the revivals of religion at Canton, encouraging an interchange of labor with his brethren in the ministry. And unless this had been his course, the excellent spirit that was in him, must have been, to human view, much circumscribed in its benign influence. Nor was he alone in this practice. The excellent ministers of the same school, many of whom now rest from their labors;—such men as the venerable Robbins, Gillett, Starr, and Mills, were accustomed to make a revival of religion, any where in their circle, a sort of common cause, and to foster it with wakeful solicitude. And this practice, under God, may go far to account for the fact, that whenever a work of grace, for the last thirty years, has been enjoyed by any one of the churches under the pastoral care of these servants of Christ, it has to some extent been common to them all.

But the example, set by these fathers, cannot be safely followed, without a large portion of the same spirit. *They* might always go and labor in a revival.

however powerful, without first waiting in silence at a single meeting ; because, by a constant and close walk with God, they were always so much in the spirit of a revival. No one, it is presumed, who was well acquainted with Mr. Hallock, ever trembled to see him rise in the desk or in the conference-room, at a time of great divine influence, lest his feelings should not be sufficiently elevated. But,

“ These suns are set—O rise some other such.”

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To friends at Plainfield.

*“ Canton, Jan. 14, 1822.”*

“ It is often the case, that people wish each other a happy new-year. We have reason to think, that 1821 was a happy new-year to a goodly number in Canton, and to hundreds and even thousands in our region,—the year, to which they will look back, in a blessed eternity as that in which they passed, through free grace, from the love of sin to the love of holiness, and from condemnation to pardon and eternal life. What a happy new-year was the past to all such, in our region, nation and world ! But how many are left ! and, of whom it must be mournfully said : as the last year found, so it left them, dead in sin, and children of wrath. What Christian would not pity them, and pray : ‘ O that 1822 might be the happy new-year of their repentance and pardon.’ And may it be the happy new-year to all in

Christ, at Canton and Plainfield, &c., in which they shall love the Lord Jesus Christ more, serve him better, and have greater degrees of his consolations.

“ Since last May, fifty-six have been added to the church—five of them by letter—the most of the fifty-one date their hope last year ; and they appear to stand fast in the Lord. The change among our youth is great and comforting.

“ April 5, 1822. Preached the funeral sermon of Deacon Solomon Everest, who fell asleep, we trust, in Jesus, the third instant—text, 2 Timothy iv. 7, 8. ‘ I have fought a good fight, &c.’ Deacon Everest wanted a few days of sixty-two years. He obtained hope in Christ, and made a public profession of him in his youth. He adorned his profession by a *life* of spiritual fruits—was one of the most beloved and successful physicians and surgeons. For many years, he filled the office of justice of the peace with dignity ; and also, for several years, that of Judge of Probate. He had the esteem and confidence of the church as a Christian brother and a deacon. He was blessed with property, and unusual mental powers. He has been my family physician gratis, made me many presents in money and other ways, and done much more than any man among us for Missionary and Bible Societies, and the like things. More than once, I believe, he has given one hundred dollars at a time.\* He was very edifying in prayer-meetings and conferences, and in

\* Dr. Everest left by will, for charitable purposes, about 16,000 dollars.

revivals of religion. Great is our loss! But O Lord Jesus, thou remainest the support, friend, and builder of Zion. Do not leave us, but raise up some Elisha, instead of this departed Elijah; and grant to poor me, aged and weak, thy guidance, grace, and every needed help, that I may be faithful and useful to death, and also be found of thee in peace. Amen."

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To his nephew, Mr. W. A. H., at Andover.

*"May 2, 1822.*

"Mother Humphrey fell asleep, as we trust in Jesus, last autumn, in her ninety-ninth year. Indeed, my sun is far in the west, having just closed my sixty-fourth year, and it gives me feelings unutterable. The world all slides from under me, and I see nothing here but vanity. But the divinity and truth of the word of God appear more and more real, and of amazing importance. The testimony of the word, concerning the sinfulness, wretchedness, and weakness of man—concerning the Lord Jesus Christ, as God with us, his atonement, righteousness, intercession, and infinite, unchangeable, and eternal fullness; and respecting the Holy Spirit, to change and sanctify the heart, to show us the things of Jesus, and fill the broken heart with peace and consolation in him;—these, and the like things, increase in my view—all aside from the Gospel is absolute darkness and desperation. But O how needed, and inestima-

bly precious is the Gospel of Christ, as the true and only light of life. I think I can say, my study was never so delightful—I would write my sermons, if it were only for the pleasure of writing them,—and my desire is to go out of this world, testifying of Jesus to all I leave behind; and that that good promise might be fulfilled also in poor me,—‘They shall be fruitful in old age.’ Go on, my dear cousin,—the work you have chosen is truly good—the best of all callings—and may a double portion of dear brother’s piety, love, and faith rest upon you.

“From your affectionate uncle, who loves you.”

“May 12, 1822. Last week, I set apart a portion of my garden to the Lord, for missionary purposes, and planted it with corn and potatoes. Should my life and health be continued, and any part of it fail through my carelessness or sloth, then I am to make it up. Whatever it produces, I consider solemnly consecrated to the treasury of the Lord, or the full worth of it in money. O Lord, what are we, that we should be in a situation to give thee thine own! O give me grace to do it from the heart, and may I know how solemn and blessed it is to be the Lord’s, and live and do all to him, who hath done and suffered so much for poor sinful me, and this world of sinners.”



## CHAPTER XIX.

Conversion of Mr. Hallock's elder son.—Feelings in sickness.—Letter to a son.—Birth-day reflections.—Happy meeting of father and son.—Miscellaneous extracts from his journal.—His appearance at Ministers' Meeting.—His worth in ecclesiastical Councils.—Some traits of general character.

THE parent who has prayed, and wept, and waited long, for the conversion of a beloved child, will take no common interest in the fact now to come before him;—a fact, equally suited to make him a partaker of another's joy, and to inspire him with firm confidence in the Hearer of prayer, slow as the gracious answer may seem to come.

"May 10, 1822. Yesterday, I received a letter from my sweet brother, Rev. Mr. Jennings of Steubenville, Ohio, containing in many respects the most reviving intelligence I ever heard, namely, the news of the apparent conversion of my dear son Jeremiah; and of his public profession of the Lord Jesus, the last Sabbath in April. If ever, I now had something of David's feeling, when he went and sat before God and said: 'What can David say more unto thee? for thou, Lord God, knowest thy servant.' He has been a child of my daily prayers—I have often thought of those words, where the Psalmist speaks of praying until his throat was dried, and of looking until his eyes failed. I could hardly believe for joy. And how reviving was the news to his dear mother! Whether I think of my unwor-

thiness, or of the Lord's being a prayer-hearing God—of the love and preciousness of Christ—of the emptiness of this world—the need we stand in of Jesus, and the blessedness of faith in him, or of the free grace of God in bestowing it ;—all I can say is ; turn which way I will, the scene is rather overwhelming, and the thought arises, what shall I render unto the Lord ? It is all the travail of Jesus' soul, and let him have all the praise, to the glory of God the Father. I think I have rejoiced with many parents, in seeing or hearing of the apparent conversion of their children ; and now I want to call on them to rejoice with me and help me praise the Lord. And I would wish to do it with trembling and holy fear. Dear Savior, I give him afresh to thee. Do not let him be deceived. O take the full possession of his heart, and make him wholly and forever thine. O be his guide and support in this evil world, and make him useful in thy church, on the earth, in the way in which it shall seem good to thee. O, not only come into my poor unworthy family, but go through. O take Sarah his wife ; Homan and Clarissa ; J—— and L—— ; the grandchildren, Jeremiah, Oliver, Harvey ; and the youth and children with me, A—— and E——, S—— and J. A——. Are not thy arm and grace sufficient, and the atonement and fulness of Jesus infinite ? Cause my soul to be humble deep within me—to thank thee, to take fresh courage, to believe more and serve thee better, as a minister of the Gospel, as a parent every where and in all things, unto thy coming and glorious kingdom, with which

this world and all its good things are not worthy to be so much as named. 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever : and let the whole earth be filled with his glory. Amen and Amen.'

"J. HALLOCK."

"July 9, 1822. I had a sick day—some of the time partially deranged. When the hour of the concert came, it affected me to see the dear friends of Jesus meet, and I could not go with them. And thinking this might be my last sickness, it excited thoughts like these : 'Farewell pleasant conferences and sweet concerts of prayer—may you ever be honored and blessed with the presence of the God of Jacob. And if I must die, O may the ever living and most exalted Jesus come down, and fill all his meetings with his refreshed, joyful saints, and quickened sinners.' For some reason, I felt rather calm in mind, and not anxious whether I went now, or came back to life. That which my poor family and the dear church need, is not me, a feeble creature, but the all-refreshing presence of our exalted Lord and Savior Jesus.

"July 10. Through mercy, rested last night better than I feared, and things respecting my recovery look more encouraging. O Lord, fit me, and my dear family and people for thy most holy and blessed will. Only grant this one blessing, that we might live altogether in, and unto our ever living and exalted Redeemer, as our blessed all in all. O, in

either case, deny us not thy presence, so much better than life. Amen and Amen."

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Letter to his elder son.

" Dec. 4, 1822.

" **BELoved CHILDREN**—Through mercy, we are all favored with usual health. What a contrast between this, and the autumn of 1813, when our beloved and deeply lamented Sarah was cut down like a flower in the morning! The sixteenth of October, nine years ago, we saw her draw her last breath and fall into the arms of death. Never, never can I forget the affecting scene, so beyond utterance;—a promising, pleasant daughter—a dear sister—what beauty, honor and strength to our family! When the same season arrives, it brings her so fresh to our minds!

" **Rev. Mr. Jennings'** letter was surprising, and cause of great joy, to your parents, to this church, and the neighboring churches and ministers. Your letter was most acceptable. The great change, I take it, much consisteth in a change of the moral taste and affections respecting the Gospel and its things—a desire after holiness, and to follow the Lamb in obedience to his sayings. O Jeremiah, has God of his great mercy begun to shine into your heart, to show you his excellent glory in the face of Jesus, with a transforming view? It is infinitely

more than if he had given you all this world ; and let him have all the praise. The Lord hold you up and daily quicken you to walk in his ways, that so you may know by happy experience that his goings forth are as the morning."

" March 13, 1823. I am this day within five years of seventy, the age of man. I think, I do not wish to go back for the world or any of its things ; but hope through grace, that I can bid them a tearless farewell. I think, I do still love the Bible—the day, the meetings, and people of God. To forever part with these and the like things of Jesus, I could not endure. But, blessed be God, we need not go back for these things ;—the brightest prospects are forward, even beyond the grave ; so that grim death doth not remove the Christian from, but bringeth him near his Savior.

" June 29, Lord's day. Second sermon on the election of grace. Have had, by turns at least, unusual sweetness and solemnity of soul, in writing and in preaching this sermon. The audience appeared solemn and interested. Returned home with a kind of sweet serenity of mind. Surely, the word of truth exalteth God alone, and nothing is so supporting and comforting to the Christian.

" Aug. 10. Last Friday, our dear son Jeremiah returned home from Steubenville, with Sarah. He has been to Saratoga Springs for his health—trust they are useful—but he is feeble—I think he appears to be a new man in spiritual things—O may he be a Christian indeed.

"Sept. 7. To-day, my dear Jeremiah was here, and partook with us at the Lord's Table. O what shall I render to the Lord! I have long prayed and looked for this desirable day, and now having seen this salvation of my Savior, I could wish to leave the world and go to my Savior. Amen."

This meeting seems to have been scarce less happy than that of the venerable Jacob and his son Joseph. After such a result of paternal anxieties and pious effort, protracted through a course of years, what Christian parent, long and severely as God may have tried his faith and patience, will not put up one more prayer for the conversion of his dear child? Nor let the godly *minister* faint, who, with scant means and much effort, educates a son in hope that he may yet minister at the altar after the father's removal from his work to his reward; even when this son prefers some less sacred employment. For, he may live to see and admire the wisdom of Providence in the disappointment of his own plan. Strong as was Mr. Hallock's desire that his son might be a minister of Christ, and though his grief and disappointment were great when he saw him choose the profession of law, yet he lived to see him raised from the bar to the bench a professed friend of Christ;—he lived to acknowledge, that the Lord had placed him in a situation where he might as effectually promote the cause of Zion as he probably would have done in the clerical office.

"Feb. 15, 1824, Lord's day. Second sermon from Numbers x. 1—10. This sermon was preached in reference to the *bell* which was fixed in its

place the past week, and rung to-day for the first time. O may it remind us of the Lord's day, house and worship; and, as was the case with the silver trumpets, be the Lord's memorial of his grace in favour of his people."

Mr. Hallock was very happy in his choice of subjects. As his sermons were remarkably appropriate, they contained of course great variety of matter. To show his care in adapting his preaching to the circumstances of his people he once said to a friend: "I never preach against card-playing, because the people of Canton would inquire what it is."

"Feb. 19, 1824. This morning dear E——, who has lived with us from a little child—sixteen or seventeen years—left us with her father. I mourn for E——. O if I had been more faithful, and she had gone away in Christ by faith, what a consolation! But I fear this was not the case. O Lord, forgive my unfaithfulness, and form her heart anew in Christ Jesus; and may we meet of thy wonderful grace in heaven.\*

"March 22. Felt unusually gloomy, and as if my people were about to be tired of me; but was unusually comforted by a visit about noon from one of the brethren of the church.

"May 2. It seemed desirable, that if we could not have a revival, it might be given us to mourn—to give up our souls to sorrow. O Lord, let us not be stupid; but may we either rejoice in thy return, or mourn with deep sorrow thine absence.

"July 18, Lord's day. Spent last Monday in

\* This youth has since given evidence of a saving change.

visiting the members of the church in the west district, with brother Taylor. Tuesday, went to Torrington to the Monthly Meeting. Wednesday, returned. Thursday, spent in visiting members of the church on East-Hill, with Deacon Theophilus Humphrey. Friday, attended the prayer-meeting."

It may be proper, in this place, to give some account of the Monthly Meeting noticed in the last extract, and of Mr. Hallock's practice in relation to it. At his ordination, an arrangement was made by himself and several of the clergy located in the vicinity, to form this Meeting, as well for the culture of Christian and ministerial friendship, as for personal improvement and mutual aid, in the things of their high and holy calling. When the day arrived for the organization of this little band of brethren, and before he left his lodgings, Mr. Hallock wrote in his diary: "Resolved, to make no idle talk, and to attend to none; but to endeavor to fix a sense of God always upon my mind." And judging from his uniform deportment, this resolution was not only renewed on his knees, but sacredly kept ever afterwards, whenever he was enabled to attend the Meeting in its monthly return. It was more especially in the frequent sessions of this body, that his rare piety and worth became known to his brethren. Here, in the absence of that restraint, which a man of his delicacy, or rather deep humility, is wont to feel in less select or larger circles, he could give flow to his soul. Until the last year of his life, his seat was seldom vacant, however inclement the weather, and though the distance sometimes exceeded



twenty miles. And he seemed always to come, not with a manuscript-preparation merely, but with somewhat of much higher bearing on the best interests of the Meeting;—with a mind, most solemn from a late look into eternity—a heart dissolved in love, as under the very cross of his Master—a countenance importing high and heavenly purpose, glowing like Moses' face, with some lingering rays of the divine glory which had beamed upon it in his morning devotion, or as slowly and with undiverted eye he had moved in meditation on the way. And when he entered the room where his brethren were sitting, and passed around his friendly hand, there was at once visible, a general aspect of joy and of deepened solemnity:—often, a sort of involuntary pause and eager look throughout the circle, as in expectation of something fresh from heaven. If, in the course of the session, the business took a turn rather aside from things of moment, he was seen apparently absorbed in his own contemplations, as if remembering his early resolution to attend to no idle talk. At such times, there was something altogether peculiar in the cast of his eyes. I scarcely dare attempt its description. They seemed, somehow, to be looking away from earth to heaven—half closed and elevated, as in a kind of fixed gaze on objects unseen, save by the eye of faith. His accustomed heavenly look now appeared to the best advantage. It was a mixture of devout gravity, with a cheerfulness calm and holy. If his presence ever failed to exclude levity from the Meeting, his gentle reproof was sometimes heard, yet in such a tone of mingled

love and reluctance, as to awaken only the emotions of gratitude and regret. He was not, however, averse to pleasant anecdotes. Few men could select from a richer fund—none could give them more thrilling interest, or more salutary point. But it is worthy of particular notice, that facetious as were some of his anecdotes, they were always so modified by a peculiarity of manner, quite past description, that the smile they brought on the face was without levity in the heart of the listener. “This fact,” said one who had often tested the reality, “is to me good evidence, that Mr. Hallock’s *wit* was sanctified.” In the hour set apart by the Meeting for devotion, he was manifestly in his element. Silent he often was at other times, much as his brethren loved to hear his voice; but *now*, his swelling soul found utterance, in the intervals of prayer; and some heart-stirring intelligence, or highly spiritual remarks, were sure to give this season a marked interest. No other member could fill his seat at any time, and especially now. His entire influence was very peculiar, and of the most salutary kind. It is believed, that, while his *direct* influence on adjacent churches, by personal intercourse, preaching, wise and friendly counsel, was great and good; the *indirect* influence which he exerted upon them, through his frequent seasons of intercourse with their pastors, at this Monthly Meeting, was even greater and more benign.\*

\* This Meeting of clergymen for purposes strictly professional, is supposed to have been the first of the kind in this country. Similar Meetings are now very common throughout Connecticut, and in other

“Aug. 15, 1824, Lord’s day. It so came to pass, this afternoon, that I mislaid my spectacles and could not find them,—hence borrowed Deacon Humphrey’s with which I could see but poorly. In consequence, I became somewhat confused, and this led to a mistake in the baptism of an infant. Instead of praying before the baptism, according to common practice, I went down and baptized the child and said but little respecting it in the prayer after baptism. Perceived my error—was about to mention it, but finally thought it might make bad worse. However, felt deeply mortified. Why all this should happen I know not. But may it remind me of my age and decline ; and I pray the Lord that no serious evils may follow. May the parents of the child overlook the error, and the divine blessing rest on them and theirs.

“Sept. 13. Last Friday evening, my dear brother Moses with his son L—— came to see us.

parts of New-England, and the United States. The mode of conducting them is of course various. For the information of clergymen, *who* may be strangers to these Meetings of rare interest and utility, the order of exercises in the one which was so dear and so much indebted to Mr. Hallock, is here subjoined.

Organization, by the choice of a Scribe and Moderator—prayer by the Moderator—public worship—friendly remarks on the public performance—discussion, at some length, of two questions, on which writers had been appointed at a previous meeting—season of prayer, in the course of which, one of the members, by previous appointment, makes an address—theological essay—exegesis of some passage of Scripture—criticism of a sermon—a review—skeleton of a sermon by each member—miscellaneous conversation—review of reading for the last month—proposals for doing good—remarks on the Meeting—closing prayer, by the Scribe.

This morning, after praying together, they sat out for home. The visit has been unusually pleasant, and I trust mutually profitable in the things of the Lord. May I follow my dear brother wherein he followeth Jesus.

"Sept. 19. O Lord, how long, before, of thy wonderful grace, we shall see a revival among us. O come, I beseech thee, for Christ's sake.

"Feb. 6, 1825. Last Monday sat out to attend the installation of Rev. Mr. Lathrop over the church in Salisbury. Arrived at Norfolk and lodged with brother Emerson. Tuesday, went on to Salisbury—it was pleasant to meet the Consociation. Wednesday, Mr. Lathrop was solemnly installed. There was a tedious snow-storm. Thursday we rode—the wheels wading through the snow—to Canton. Bless the Lord, O my soul."

The last extract is a fair specimen of Mr. Hallock's course through life, in respect to attending ecclesiastical Councils. In settling the point of duty, he seemed scarcely to take into consideration either the distance or the state of the weather. In this instance, he left home on wheels in the heart of winter, to perform a journey of more than thirty miles, and to be absent several days; when most of his brethren in the Consociation were younger and less infirm—all of them nearer the place of meeting, than himself. And I well recollect, how he went twenty miles, the following winter, on a similar occasion, when the cold was so intense, that several members of the Consociation were, on their arrival, much frozen. But this was the last time he ever

met that body ; and such was the effect upon him, that he expressed some doubt of his ability to return to his family.

His influence in the Association and Consociation was great ; yet he said very little. He always seemed to prefer silence, unless, in his view, some point under discussion was likely to receive a wrong decision. In such case his words were few, very deliberate, marked with much candor, and commonly decisive. He was peculiarly happy in pouring upon almost any subject, whatever light the *Scriptures obviously* furnish. On questions of great intricacy however, especially if their solution depended somewhat upon nice disquisition, or an extensive acquaintance with history either civil or ecclesiastical, he seldom spake at all ; nor were his qualifications suited to the discussion of such questions. The high respect in which his wisdom and his conciliatory turn were held by the churches in Connecticut, is sufficiently manifest from the fact, that he was often a member of select Councils for the settlement of ecclesiastical difficulties. That his appearance to entire strangers was quite favorable and not a little peculiar, the following fact is evidence.

Some years ago, a delegate from the General Assembly of the Presbyterian Church attended the General Association of Connecticut. On his return to the South, he called on a clerical friend, whose residence for some years had been in the neighborhood of Canton. After some expressions of high satisfaction in the appearance of the Connecticut clergy, he said in a tone of marked inter-

test :—"There was *one* man who attracted my attention in particular ;—but his name I have forgotten." He then described in vivid colors the person, tone and manner of Mr. Hallock. "O, that's the apostle John," said the once northern clergyman, with a significant smile. "True, true," rejoined the other, and then had the happiness to learn his name and his uncommon worth.

The most prominent feature, doubtless, of Mr. Hallock's character was that first and indispensable requisite in a good minister of Christ, ardent piety. This spread over his other estimable properties a sort of divine lustre, and gave to them sterling value. His was not that periodical religion, which returns only one day in seven, or at the hours of family devotion, morning and evening ;—its presence and powerful influence were daily apparent in the relaxations of the fireside, in the social circle, in the common affairs of life, as well as in the house of God, or even in the act of spreading forth his hands, and uttering tones of deepest devotion over the Communion-Table. With him, every day was a sort of Sabbath—every hour apparently an hour of holy intercourse with God. He seemed to fasten his hand on heaven and bid the earth roll beneath him. We should wrong, not only him, but the grace of God which made him what he was in piety, were we to omit the chastened smile which blended so happily with the deep gravity of his aspect, and saved him from the charge of austerity—a charge sometimes brought against high spiritual attainments. Few men, if any, did better than he recom-

mend ardor of piety to all sorts of people by personal amiableness. To an uncommon extent, he secured the love and confidence of youth and children. His piety shone with such steady lustre and in such fine proportions, and with so little admixture of any thing foreign or incongruous, that it was probably far more attractive—certainly far less repulsive even to the careless and the vicious, than a much lower degree of piety often is, in characters of inconsistent features. To all his intimate acquaintance, the uniform and marked agreement between his looks, language and actions, denoted *an Israelite indeed, in whom was no guile*. Nor did he more resemble guileless Nathaniel than godly Enoch,—than Barnabas, a son of consolation,—than *that disciple whom Jesus loved*. Such was the extent of his spiritual attainments—I mean of course in human view—that it would seem impossible to characterize him by some one or few Christian graces, as is often done in characters of less symmetry. It would be nearer the truth to say, that by the grace of God, received in no common measure, he had so successfully followed the direction of Peter in adding to his faith virtue, and to his virtue knowledge, temperance, patience, and all the other graces of Christianity, that his character did in fact seem to combine, in very happy proportions, and in high excellence, those various traits which constitute a well-formed and full-grown *man* in Christ Jesus. And, through the mercy of God, he endured to the end of his course, without any one foul blot on his character,—his sun even increased in brilliancy

until it set, or rather rose above human sight to illuminate and adorn a brighter sky. Not even his enemies—for we cannot suppose so good a man in so evil a world without them, and especially as his immaculate Master was here crucified;—not even his enemies have whispered a suspicion of his integrity. Those who attack Christianity through the persons of its professors select other characters than the one before us.

Have we then found a character without any defects? Was Mr. Hallock free from moral stains? No; we have seen the bitterness of his own soul in view of his sinful heart—we have heard him often groan over his pollutions; and, doubtless, he more frequently poured out repentant sorrows before God, than he either spake of them to men or recorded them in his journal. But, without giving him a sinless character, those who knew him best, do not hesitate to place him, in point of consistent and mature practical piety, in the very first class of Christians, who in any age or country have blessed our world. Throughout the circle of his acquaintance, he was commonly spoken of as “the good Mr. Hallock.” *Some*, and these always among his most intimate acquaintance, would add the epithet “great.” That his moral outshone his intellectual qualities, none will deny. His intellect, however, though at once aided and surpassed by something of higher excellence, was of no inferior order. He had a mind, more comprehensive than acute. His associations of thought, as we have seen in the course of this work, were often original and stri-



king. He had a power of graphic delineation, which could entrance those around him at pleasure. If the images of his imagination were not the most picturesque, they were always well defined and vivid; for they were seldom second-hand, but genuine, bright coin, fresh from his own mint. His memory, especially in regard to facts, was tenacious and exact. But the most prominent of his intellectual powers was a sterling judgment. All his faculties of mind seemed to owe not a little of their strength, and their facility of operation, to the sublimity of his moral and religious feelings. Probably, it would not be wide of the truth to say; he was a *great*, because a *good* man.

He ever seemed to feel and act as under the eye of his divine Master,—as one that loved his Lord and the service assigned him,—as one who sought the advancement of Christ's kingdom under a constant and thrilling sense of the final account to be given of his stewardship. His sense also of the worth of souls, and his strong and unquenchable love for his own people, appeared in his unwearied efforts for their salvation. He is believed to have spent more time than most of his clerical brethren in making preparation for the pulpit. He seemed to be shocked with the idea of bringing to the house of God that which had cost him nothing. His study was emphatically his home. Yet his character was pre-eminently pastoral. He found much time to be abroad in his parish, with the sick and dying,—visiting from house to house, and attending funerals, conferences and prayer-meetings. Very few have had an equal talent, by familiar intercourse,

to fix attention, awaken interest and lodge valuable truth in the minds of all classes. A still smaller number have been alike faithful in that part of a clergyman's duty, termed parochial. If he did not adopt the resolution of one devoted servant of Christ "to let no person go away from his presence without an effort to do him good;" it is believed that few ever went from him without having received some salutary influence. A philanthropist of the true Christian stamp, "He watched, he wept, he felt, he prayed for all."

In the various relations of private life, he was what we might expect in a man of such high aim and general consistency of character. He never seemed to forget in moments of relaxation, that he was an ambassador of Jesus Christ. His general deportment among his fellow men, while it commanded a respect bordering on veneration, secured a high degree of confidence and love. His life, as the reader has seen, was not distinguished by remarkable incidents. Like the gentle and uniform stream—emblem of his own unruffled soul—it passed along, year after year with little variation; till, at length he found himself rapidly sinking under the pressure of age and infirmities. He now cast his eye forward two or three years, to the age of seventy, as the termination of his active labor in the ministry, should God continue his life to that period. His design was to ask, then, for a colleague in the work he loved. But the next chapter will inform us, that God released him from his charge, as by special favor for uncommon diligence, a little before the close of the natural day of human life.

## CHAPTER XX

Severe illness of Mrs. Hallock.—Letter to a nephew.—New-year reflections.—Letter to friends.—His increasing infirmities.—Sore trial in the alarming sickness of his wife.—His last labors.—Renewal of his will.—Death.—Funeral.—Address left with his will.—Death of Mrs. Hallock.

IN the spring of 1825, a scene of deep affliction commenced in Mr. Hallock's family, which was probably a means of hastening his dissolution. The wife of his youth, who had so well shared with him the joys and sorrows of life; to whom his affection had for many years been increasing in strength and tenderness; and on whom, next to his Savior, he had leaned as the staff of his age; was smitten with distressing and alarming illness. When he found that her disease was dropsy, and probably incurable, his agony of soul became intense. As she sunk down gradually before his eyes, he felt that she must soon leave him; and by anticipation, already stood over her dying bed, pressed her cold hand, committed her soul to God, and her body to the dust, and felt all the loneliness of her absence;—a trial, in his own apprehension, far greater than if its occurrence had been earlier in life. But the severity of this affliction can be best learned from his own account of it, taken partly from his journal and partly from letters to friends.

“March 6, 1825. My dear Mrs. Hallock is unwell, and not able to go with me to meeting either

Friday, or to-day ! Her disorder appears to be the dropsy. Her physician and friends think her dangerous. She grows weaker every day. Perhaps it is the coming of the Son of Man. O Lord Jesus, grant her thy sensible presence, and prepare poor me, with her anxious children and friends, for all thy will. Sometimes, the thought of parting with her is overwhelming—at other times I feel more quiet and reconciled. She, for the most part, appears calm in mind and ready. O Lord, let her not be deceived, but may she build only on Christ, and be accepted in him. O preserve her to us a little longer, if thy blessed will. O may all be sanctified and work to the furtherance of thy blessed kingdom in us, and among us for Jesus' sake. Amen.

“ March 13. O Lord God of aged David, make me thine, and O be my helper and refuge unto death. My wife has had a sick and trying week. I never heard her groan, as she did Thursday night from about nine to three o'clock. She then grew easier through mercy. Her feeble stomach, which has rejected cordials and medicine, is somewhat strengthened, so that it retains what she takes ; and we begin to hope she may be restored to us a little longer. Prepare her, and all of us, O Lord, for this mercy ; but if——O receive her spirit, and be with us, our light, life, shield and portion. I am this day sixty-seven years old. I feel the increasing infirmities of age, and know, that the end of all probationary things, is, to me, at hand !—O Lord, quicken and strengthen me, both to live unto Jesus and testify of him, and his so great and

needful salvation, to the children, the youth and *all*. And when thou shalt call, may I submissively resign my ministry, life, soul and body to thee, and go supported by the blessed Gospel hope. Let me not be deceived ; teach my heart ; make it right, and lead me in the way which is everlasting.

‘ O receive my soul at last.’

“ May 8, Lord’s day, Northington. Poor Mrs. Hallock was so unwell that I did not go until morning, and returned home after meeting.\* I greatly fear, her departure is at hand. O may she be ready. And, O Lord Jesus, strengthen and prepare poor me for all thy will for Jesus’ sake. Amen.”

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To his brother at Plainfield.

“ *Canton, May 17, 1825.*

“ VERY DEAR AND RESPECTED BROTHER AND SISTER —The probability is, that the wife of my youth hath not long to stay in this world. For ten years, she hath been blessed with unusual health, to the great comfort of her family. But, some time in January last, she was taken with that alarming disease, the dropsy. I have often feared, that she would not live twelve hours. Your know, she hath been the

\* It was Mr. Hallock’s uniform practice, when he exchanged labor with a brother, to go on Saturday, and not leave the place till after sunset Sabbath evening.

builder of her house, under Providence. To me, she is 'as the loving hind and pleasant roe.' This is the greatest outward affliction I ever experienced. Sometimes it looks overwhelming, and I feel as if I should sink under it. At other times, I feel a strange support, and as if I could do and bear all things by the help of our blessed Jesus. Do pray for us—you know for what. Mrs. Hallock is, for the most part, calm in mind, leaning as we trust on the Beloved."

"June 5, 1825. Last Friday, rode with Mrs. Hallock to see Doctor —, of Colebrook. Before we got home, she was taken very ill, so that she could not endure to ride. To-day, she appears to me more like soon leaving us. O must I be bereaved of the dear wife of my youth! I trust, I received her in answer to prayer, and I would give her up, at the call of him who gave her, and who hath made her such a blessing to me. O Lord Jesus, do, I beseech thee, shine upon her. O be her support; fit her for thy heavenly mansions, and receive her there. And prepare poor me to follow, for Jesus' sake. Amen."

The operation of tapping was performed the following month and often repeated afterwards, to the no small relief of Mrs. Hallock. In November, her health was so far improved, that they performed a journey to Plainfield, at the close of which Mr. Hallock writes: "I think, for forty years, I never had a more pleasant visit to my friends in Massachusetts, although I sat out in low spirits and under gloomy apprehensions. I trust

the journey has been beneficial to Mrs. Hallock's health. O may God, in Christ, have all the praise; and may we be wholly his, devoted to his fear and service. Amen."

This was his last journey to his beloved friends. The last Sabbath in November, he writes as follows: "More freedom and attention than I expected—came home, encouraged and comfortable in mind. Had a more pleasant conference than usual in the evening. The meeting was small in number, but remarkably still and sweet. Why art thou so disquieted and cast down, O my soul, of late? Thank the Lord, and take courage. He has—he doth, and will deliver, and I shall yet praise him, with his saints, for the health and help of his countenance."

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To his nephew Mr. Gerard Hallock, now one of the Editors of the New-York Observer.

"Dec. 19, 1825.

"DEAR AND MUCH RESPECTED COUSIN—I lately gave you an account of our late remarkably pleasant visit at Plainfield, which I trust you have received. After this, I received your precious letter, now on the table before me. The Holy One of Israel, and great Physician of soul and body, has raised the wife of my youth from the borders of the grave, so that she is able to oversee the affairs of her family, and

go with me again to the house of the Lord ; and I trust, in answer to the many prayers put up for her precious life. Although she appears to me like one, raised out of the burying-ground, what the final issue will be, God only knows. I think it sounds like the coming of the Son of Man, and that this terrible dropsy will finally wear the dear woman out, who has been the builder of her family—a wife indeed to me, about forty years. Her mind appears calm—says it is no matter, if we are prepared ; and requests us to pray, that she might be able to say, ‘Thou knowest that I love thee.’ If we should live till March, I shall be sixty-eight, and she sixty-five. People of our age must be near to death. ( ) may we live and die in Jesus, and be perfectly submissive, like those blessed, occupying servants, whom their Lord, when he cometh, shall find waiting for him. I well remember the changes which have passed over you, as a member of my dear Moses’ family. I rejoice in the prosperity of your paper,\* which I consider of the cause of Immanuel, and to savor more and more of him. Let us feel our dependence on Jesus in prosperity ; know that this is a changing world ; and should adverse scenes arise, never feel as if some strange thing had happened.

“Jeremiah, with his dear Sarah, came last summer seven hundred miles to see a sick and dying mother ;—their expense, 150 dollars. Their weeping mother says, ‘No one can doubt their affection

\* The Boston Recorder and Telegraph, of which Mr. G. Hallock was then one of the Editors.



for their sick mother.' She styles it 'the love of 700 miles and 150 dollars.' Jeremiah is perhaps more useful in the kingdom of the Redeemer, than if he had gone to Andover and entered the ministry. I do not grudge the 800 dollars expended for his education or think I have given too much.

"I have often thought and said, I would never give over hoping for, and expecting the new song of salvation, from any poor sinner, so long as he was in any measure awake and anxious. I feel more and more established in this; that Christ is God, one with the Father; that his atoning blood, righteousness and intercession, are the only hope and salvation of the sinner; and that we become interested in Jesus and his fulness, by that faith in him which worketh by love. I also feel that much of the experience of the Lord's people, in this world, consisteth in poverty of spirit, lamenting over their leanness and barrenness, hungering after righteousness, and desiring the advancement of Christ's kingdom in the world, and to be made instruments of good to Zion. If these, and the like things, which belong to our Lord's character of the blessed, in Matthew, fifth chapter, be in us, they may and ought to be cultivated. And if they should continue to pervade the mind and increase, we should have and give evidence, that we are in Christ, and he in us the hope of glory.

"From your affectionate uncle."

"Jan. 1, 1826. The past has been a year of new and great trials, on account of Mrs. Hallock's dis-

troubling, threatening dropsy. We little thought, last spring, that she would live to see this day ; but God has been better to us than our fears or deserts, so that her precious life is spared unto us, and she is able, of late, to oversee the affairs of her needy family. O Lord, make us penitent and humble, for all our sins against thee—thankful for thy innumerable mercies ; and forgive, sanctify and prepare us for thy holy and blessed will. If we must die this year, may it be in Jesus—if bereaved, support us with thy consolation. Thus honor us, that by faith, love, obedience and submission, we might honor thee in the Lamb of God ; who died to save us from death, and lives for evermore, the life of all his people. Amen and Amen.

“ Jan. 29, 1826, Lord’s day. Wednesday, Thursday, and Friday, have been three days of bodily infirmities and distress, so that I sometimes thought, my days on the earth were almost closed ; especially feared, I should not be able to perform in public. But blessed be my good Shepherd, the Lord Jesus hath enabled me to perform as usual, and I felt in better health, and stronger, at night, than in the morning. My dear companion is very low, and I fear, sinking under her distressing, wasting disease. O thou, most great and good Physician of body and mind, prepare her and poor me for all thy blessed will. Amen. Amen.

“ Jan. 31. Went with brother Titus Case to attend the ordination of his son, over the church in Goshen. It proved to be one of the most cold, tedious days. I was appointed to make the consecra-

ting prayer, and was carried through, better than my fears.

"Feb. 2. We returned to Canton, and found all in outward peace; but poor Mrs. Hallock is no better—I fear she is sinking, and drawing near to death. But I think it is a pleasing thought, that Jesus holds its keys. By reason of the cold, on Tuesday, I am so lame, I can hardly get about. O Lord, have mercy on us.

"Feb. 5, Lord's day. First sermon from Psalm lxxii. 6. 'He shall come down as rain upon the mown grass, &c.' Second sermon from Rev. ii. 4. 'Nevertheless, I have somewhat against thee, because thou hast left thy first love.' Friday and Saturday, felt very unwell, hardly able to set up, and my dear wife still more ill, but have been carried through another day of my public labor, far better than my fears. O what shall I render unto the Lord for all his great and innumerable mercies? O may my whole heart be Christ's, and he my blessed all, in all."

Mr. Hallock's remarks, on each of the next four Sabbaths, are similar to the last extract; save that he speaks of his wife's increasing weakness, of his own unusual comfort in mind, and of the sickness of his beloved Deacon Humphrey—a man who had stood by him, a fast friend, during his entire ministry, and whose sickness and death at this most trying time, added not a little to his other afflictions.

"March 26, Lord's day. Northington. Usual freedom and attention. Rode home after meeting, against a cold northwest wind—very bad for my

rheumatism—called and prayed, with some of the sick, on the way.

“ April 23. Trust my soul was refreshed with the truth I preached to others. It was wonderful to think of the price in our hands to get the unspeakable love of Christ, the Lamb of God, Immanuel, by loving him. How astonishing, that if we, vile sinners, will but love the Lord Jesus, so exalted and divinely precious in himself, he will bless and honor us with his love ! In the afternoon, felt more feeble, and a little embarrassed. The swelling on my throat more afflictive and threatening. **O** Lord, prepare us for all thy will.

“ April 30, Lord’s day. Simsbury. Was feeble in body, and low in mind. **O** Lord, give success to thy truth, although spoken with so much weakness, for thy name’s sake. Rode home after meeting, on account of Mrs. Hallock. Found her in some respects more comfortable, though, I fear, really no better. My dear brother M’Lean tarried with us. Spent the evening and morning in conversation on things above.

“ May 1. My teeth sore and painful. Confined to the bed most of the day, parched with thirst, and groaning with pain in my teeth and face. Strengthened myself, and at five o’clock attended the Monthly Concert. Though few attended, yet it was, I thought, a spiritual, precious meeting.

“ May 2. Have had a distressing night. Poor Mrs. Hallock, a mere skeleton, went out, and dined with us, which she had not done for months.

“ May 14. I have not been able to attend meet-

ing, on this nor the last Sabbath. It was trying to see the people go to the Lord's meetings, and not be able to be with them. O for a humble, resigned heart. I trust my ankles are getting better, and that I may be restored to the work of the ministry. O Lord Jesus, if this is thy will, may it be, and may I be more faithful, and edifying and edified. If thou hast otherwise determined, O be with and prepare me for the trial—and when thou hast no more for me to do or suffer here, receive me, of thy great mercy, to thyself in the heavenly mansions. Mrs. Hallock is more comfortable—praised be the Lord.

\* “May 21, 1826, Lord's day, Canton. Lord's Supper. First sermon from John iv. 10. ‘If thou knewest the gift of God, and who it is, that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.’ Second sermon from Psalm xci. 1. ‘He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.’ Have been strengthened and carried through the public performances beyond my fears. Praised be the Lord, my never failing Helper.”

Here, his public service ended. Since his death, one of the sisters of his church, with gushing tears, said to the compiler, in reference to this last exhausting effort: “I thought it would be so at the time—I thought I should never see him there again—his pale, deathlike face, and his slow and faltering steps as he ascended the pulpit, were to me a premonition of what has since proved reality—he seem-

ed, on that memorable Sabbath, to be finishing his work."

"May 22 and 23. Have been very unwell—kept my bed, most of the time—was unable to attend the concert, Tuesday. Monday, renewed my will—a solemn, impressive transaction—O may we be Christ's, and Christ our eternal portion. Amen and Amen."

Here ends Mr. Hallock's journal. The scene was now fast closing. He sunk rapidly under a debility of the whole system, yet was not entirely confined to the house. He even wrote two sermons of common length ;—one, on Acts v. 42, the other a funeral sermon, on Eccl. vii. 1. To a clerical friend who inquired the state of his mind, he made this reply : "Brother, I am far from having distressing doubts. If I have not loved Christ, and Christ's things, I don't know what I have loved."

About a week before his death, Mr. Hallock said to his younger son : "What do you think of my recovery?" His son expressed strong fears of his approaching dissolution. He rejoined, "I nearly abandon all hope of getting up, and what will become of the Society? You, my son, are the executor of my will—you know the Society owes us, and you must be liberal in the adjustment of the accounts."

On the twentieth of June, he for the last time, sat with his family at the breakfast table. He also attended family prayers, though manifestly in a state of great debility. About two o'clock P. M. after a season of extreme restlessness, he rose from his bed,

took a chair and said, "Let us pray." Mrs. Hallock, thinking him deranged, reminded him, that it was not night. He then observed: "I am almost gone"—went into the kitchen and called on the family to attend prayers. His son's wife noticed something singular in his appearance, and giving him a chair, requested him to sit. He sat down, and immediately sunk into a state of insensibility. A physician came within half an hour, and pronounced it a fit of apoplexy. He lay apparently in a dying state till one o'clock at night, when, to the surprise of all, he so far revived as to speak, yet was deranged, and thus continued until about ten o'clock. He then rose up in bed, clasped his hands, and made a short, but able and connected prayer,—commending himself and family to the care of God. He now lay down, but observing his little grand child, about eighteen months old, coming up to his bed, he said: "Oh, you little dear, you and your little brothers have been the objects of my daily prayers from the time of your conception. May you long live, and be a burning and shining light in the church of Christ—may you serve God and your generation well. I hope to meet my dear grand children in heaven." At this time his son's wife offered him some medicine. He said: "I thank you, C——, for all your kind and abundant care of me." Then turning to his son: "I thank you, my son, for your kind and filial attentions." His son remarked, that if his father had a sentence for his absent brother, Jeremiah would prize it. Mr. Hallock, after a little hesitancy and apparent confusion, said: "Tell him, I have al-

ways felt, that the dying hour is the trying hour; and we then want all the graces of the covenant blessings." An orphan youth who had been a member of Mr Hallock's family from a child, now came into the room. He rose up in bed, and leaning upon one elbow, extended his deathlike hand to the young man, and said, with a heavenly smile: "O Augustus, attend to the great things that concern your everlasting peace." His grand children, Jeremiah and Oliver, were called. He rose, put his hands upon their heads, in a truly patriarchal form, and, in a most eloquent and pathetic manner, commended them to the God of their fathers; told them, they were descended from a long line of pious ancestors, and that religion was the great concern; charged them to give their hearts to God, and added: "O may God enlighten your hearts, and may you be active and useful servants of Christ, when your grandfather is sleeping in the dust."

"Mrs. Hallock, at this time, came into the room. He gave her his hand and said, "Poor Mrs. Hallock, I am glad to see you—may Christ be sanctified in you—we must part, but if, as I trust, it is in Christ, it is well. My hope holds out strong." His whole appearance, in look tone and manner, during this touching scene, was peculiarly pleasant. He had been, throughout his sickness, as always before, very patient and free from peevishness, but never so remarkably pleasant, in the judgment of his nearest friends, as in this lucid interval, of about two hours. He now lay back upon the bed, and appeared to be in the agonies of death, but soon said "Oh can this



be death ! Trust in the Lord. O may I have peace and support.

*' Tell me, my soul, can this be death ? '*

Those around his bed, supposed he would say no more ; but he revived and added, " O save from evil and error—O yes, from error. Oh sin, it will eat like a canker. Oh, my dear Homan, may he not fail of salvation." At this time, several of the neighbors came in. He addressed them separately, and gave them his parting blessing and farewell. He lay, awhile, in extreme distress, gasping for breath—then said with difficulty :—" O Lord, have mercy, make us partakers of that blessed hope. We can never be too solicitous about a good hope in Christ. Oh, how we all need the supports of Jesus, in this trying hour. O meeten me for, and take me to thyself. O thou, who hast said, I am with you alway, O grant me thy presence even unto death. O may I go penitent—go in faith—go in love to Jesus." He now cast his eyes upon his son and said :—" Oh Homan, what is not Christ worth in such an hour ! O Lord come and take me." He lay some time, apparently in a dying state—little William came again into the room—he turned his head and said :—" O, you little boy, may it be said of you, as of Enoch, that you ' walked with God.' I trust I have the happiness of Christ's presence." Here, his reason left him and never returned. He lay for some hours in extreme pain, catching for breath,—then became more easy—was able to swallow, yet in a degree of stupor. In this quiet state he remained till about

five o'clock in the morning of the twenty-third, and within a minute of dissolution—he now uttered a loud groan—his son sprang to the bed—there was one gasp, and all was still.

The day following, his funeral was attended by several of the clergy and a large concourse of people from Canton and the adjacent towns; when a sermon was preached by the compiler, founded on Genesis v. 24. “And Enoch walked with God, and he was not; for God took him.” The general burst of grief, on the occasion was no uncertain evidence, that the church of Christ had lost one of its ablest supporters; the Christian ministry one of its purest, brightest ornaments; the community a firm pillar, and each individual a personal friend.

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Mr. Hallock's Farewell Address to his bereaved wife and children, which was found after his decease with his last Will and Testament.

“MY DEAR FRIENDS—As it is my desire and expectation, that you, my beloved wife and son Homan, will live together, until separated, as you and I have been, by the stroke of death, O may you live in love, united in heart, daily performing those important mutual duties, which are incumbent on a dear parent and child.

“As the Savior, when dying, said to the beloved disciple, ‘Behold thy mother!’ I would say, my dear Homan, to you, ‘Remember how much she hath borne and done for you, and feel your great obligations to her. Sympathize with her, in her lonesome, trying situation—seek, esteem, and heark-

ento her advice and counsel in all things. Bear with her infirmities, and despise her not, if she should live to be old. Always honor her, not in word only but in deed, according to the fifth commandment, and you will do right, and please God ; and it will be well with you.

“ And to you, my dear wife, I would say : ‘ Behold thy son !’ Pray for, be tender of him, esteem and treat him with respect, cover his failings, feel in his trials, provoke him not, but seek and rejoice in his welfare, and encourage him in every right way. Know, my dear wife and child, that the most wise and judicious arrangement of things, by Will, and ever so much of this world’s things, cannot make us happy, or mutual blessings and comforts, if love be wanting, and hatred and covetousness fill the breast. After all that is or can be done, the whole must turn on the great hinge of love, with which a dinner of herbs so much exceedeth the richest feast, where love is wanting.

“ I would now add a few words to you all, including each of the children.\* I have endeavored to pray for you all daily, and to give you up to the Lord, wishing above all things, that Jesus Christ might be formed in you, the hope of glory,—that your whole selves and whatever you have might be the Lord’s and consecrated to his service—that you might set your hearts and hopes on God in Christ, seek his kingdom and glory, and lay up a treasure in

\* “ By all my children, I mean my beloved Jeremiah and Homan, with my daughters, their wives,—not excluding dear Jonathan [brought up by Mr. Hallock years ago] or his wife ; Augustus, Elce, or little Julia Ann.” [The last three were, at the date of this address, members of his family.]

heaven;—that so you might be interested in the last Will and Testament of the once crucified, but now ever living and reigning Redeemer. Then you will be rich indeed.

“Your times are in the hand of the Lord. It is he that buildeth up families and individuals, and that pulleth them down. Fear, therefore, and acknowledge him in all your ways, and he will perfect that which concerneth you. Whether we have little or much of this world, it is equally, in itself, ashes, vain and perishing, as a portion: hence the wise will not set their hope and heart on this world and its things. Take, therefore, my dear children, the whole word of God for your portion, your study and your guide, in all things; read it day and night, and meditate upon it.

“You have seen a thousand weaknesses, follies and failings, in me;—I ask your forgiveness and the forgiveness of God through Jesus Christ, to whose eternal mercy I commit myself and you. See that you love one another, and rejoice in each others' interest. Obey, love and honor your dear mother. See to it, that you always respect the ministers of Jesus, for his sake. Open your doors and your hearts to his missionaries, and to all his friends. Always remember to relieve the poor and afflicted, so far as in your power. Feel for them. Be public spirited, not prodigal. Be cautious in contracting debts, and careful to pay them. Buy the truth and sell it not. In a word, live soberly, deal justly, love mercy and walk humbly with the Lord, and your end shall be peace. And if we die in the Lord, we shall soon meet, to part no more, in that comfortable and

blessed eternity, which the Son of God hath brought to light in the glorious Gospel; which is the prayer of your affectionate friend and father.

“ JEREMIAH HALLOCK.”

“ *Canton, March 24, 1817.*”

“N. B. The above farewell address was written March 24, 1817; and having this day, August 23, 1822, reviewed it, I leave it with the Will, as ratified yesterday.”

Mrs. Hallock, after the death of her husband, lingered out a few thrice painful months. The last time she went to the house of God, she was supported to her seat, to witness his funeral solemnities. This scene, in respect to her, better conceived than described, God enabled her to bear in a Christian manner. She meekly said to one who attempted to impart the consolation of sympathy, yet conscious that the pressure of her trial left little encouragement to the attempt: “I found it hard to endure the last painful operation of the surgeon, without the aid of Mr. Hallock’s prayers.” A faint smile of resignation was on her countenance as she said it—its seeming import, that her *Savior* was with her. The operation of depletion here alluded to, was performed in the interval between her husband’s death and interment, in the hope of enabling her to attend his funeral. The strongest cord now severed which had bound her to earth, she gradually declined until the forepart of November; when her released spirit, in the judgment of charity, joined that of her husband. *They were lovely and pleasant in their lives, and in their death scarce divided.*

## AN ELEGY

ON THE REV. JEREMIAH HALLOCK, OF CANTON,

WHO DIED JUNE 23, 1826, AGED 68.

ADDRESSED TO THE MONTHLY MEETING OF MINISTERS—OF WHICH  
THE DECEASED WAS A DISTINGUISHED MEMBER.

BY REV. CHAUNCEY LEE, D.D.

LATE PASTOR OF THE CHURCH IN COLEBROOK.

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THE flowing tear o'er Gillett's grave scarce dried,  
And scarce the prayer of weeping piety,  
In silent resignation, clos'd ;—when, lo !  
What sudden grief assails ! again we cry,  
“ My Father ! Israel's chariot and his horsemen ”—  
As erst the prophet ;—while with raised eyes,  
The holy Hallock's upward flight we trace.  
HALLOCK, a name so near allied to heaven—  
With all that's truly great or good combin'd ;  
Ne'er fails to wake, in every feeling breast,  
Sweet contemplation, and admiring thoughts  
Of living virtue and of bliss unseen.—

Him, long we've known and lov'd. They lov'd him most,  
Who knew him best. In this fraternal band,  
Which, many years, he honor'd, lov'd and serv'd,  
Cheer'd with his presence, and his counsel taught ;  
We hail'd him welcome—and our bosoms felt  
The ark and presence of the Lord were here.—  
But now his empty seat, and these mute walls,  
With sadden'd aspect, and in speaking grief,  
All seem with us to cry—*Where is our Father ?*

To mark the perfect man,  
 Whose path is virtue, and whose end is peace,  
 Is the command of God—of man the duty ;  
 The praise to him, to us the gain redounds.  
 O thou bless'd Spirit, who mad'st our Father's heart.  
 Thy sacred temple—aid th' elegiac bard,  
 Undeviously to trace the just man's path,  
 That morning dawn—that constant growing light,  
 Whose noon-tide splendor is the day of Heaven.

The valued friend, the father we bewail,  
 In our affection stood pre-eminent.  
 To say, his praise is in the churches, were  
 Though commendation just, yet, words of form,  
 Of common place—too faint, too circumscrib'd,  
 To reach the outlines of his full dimension.  
 In Hallock's gifts and graces, we beheld  
 A moral worth exclusively his own ;  
 Celestial wisdom, and attainments rare  
 Beyond the common growth of erring saints,  
 In this dark world of ignorance and sin.

What though no line of titled ancestry,  
 His name emblazons on the historic page ?  
 A nobler birth was his, a brighter fame,  
 Than scepter'd kings, or statued heroes boast.  
 Born from above, his name enrol'd in heaven,  
 Elect of God, in Christ preserv'd and call'd ;  
 In early years a trophy of his grace,  
 A light, a blessing to his church through life.

What though to fortune and to fame unknown,  
 And small his means of scientific lore ?  
 'Twas not in vain, he labor'd, struggled, prayed,  
 Resolving though resign'd—clogg'd, yet pursuing,  
 He read his Bible, and of Heaven was taught  
 To know himself, his Savior, and his God.  
 Like Moses from the ark of rushes drawn,  
 A chosen vessel to declare his truth ;  
 To show mankind the Christian character,  
 To guide the host of Israel's march ; and prove  
 The all-sufficiency of grace divine.

This plant of Heaven, by God the Spirit rear'd  
 Verdant and blooming, like the tree of life,

Spread wide its branches—there the precious fruits  
 Of wisdom, meekness, temp'rance, faith and love,  
 In ripening clusters, grew. The world renounc'd,  
 His ends exalted, and his motives pure—  
 Free grace his theme, and Christ his only hope ;—  
 In changing scenes, unchang'd he stood,  
 Humble and patient, tranquil and resign'd,  
 His converse, heart and treasure all in heaven.  
 In him soft pity dwelt—O ! he was gentle—  
 As mercy's angel, tender, courteous, kind.  
 The good of others was his own—their ills,  
 He more than felt—his heart and hands were sped,  
 His prayers and counsels hasten'd to relieve.  
 An erring brother tenderly he smote,  
 Yet deeply felt and during was the stroke ;—  
 Its fruit repentance, gratitude and love.  
 A father's rod, so faithful, friendly, mild,  
 Ev'n pleas'd in giving pain, in wounding, heal'd.—  
 In prayer he fainted not—it was his breath,  
 The element and language of his soul.  
 With steady purpose, and in daily act,  
 Like ancient Daniel, thrice the saint retir'd,  
 For secret, holy converse with his God.  
 To Him was every hope and fear resign'd,  
 Of Him, the guidance of his spirit sought,  
 In Him, his trust and confidence entire.  
 While each apartment of his humble dwelling  
 With the sweet incense of unceasing prayer,  
 And ardent, grateful praises, was perfum'd.  
 Both apt to teach, and ready to be taught,  
 Docile he was, and yet an able guide ;  
 In truth deep studied, in the Scriptures mighty,  
 Wise as the serpent, harmless as the dove.  
 How like his blessed Lord, we heard him speak  
 In parables—from things familar draw  
 Divine instruction, and, with unction sweet,  
 Duty enforce, and heavenly truth unfold !  
 His lips kept knowledge ;—oft his mere recital  
 Spake a new comment on the text, and spread  
 Surprising beauty o'er the book of God.



A faithful Pastor he ; and in the toils,  
 Both of the study and the pulpit shone,  
 A bright and lovely pattern. For his flock,  
 He watch'd and labor'd with a father's care,  
 From house to house with tears, like Paul, he strove,  
 By every means, to bring their souls to God,  
 And train them up for heaven.

Within the sacred Desk,  
 Now see him rise. His humble voice and air,  
 With meekness, gravity and love conjoin'd ;  
 His utterance slow and solemn as his charge  
 His high "credentials clear," the sent of God—  
 Arm'd truth with power convincing, to arouse  
 Enlighten and persuade. In act to speak,  
 What solemn stillness through th' assembly reign'd !  
 Each eye was fixt, and every ear attent.  
 With glowing zeal, the herald of the cross,  
 Now states the terms of pardon and of peace  
 To guilty men. His words familiar, plain,  
 Piercing the darkness of the carnal mind,  
 Bear home the terrors of the broken law,  
 And with th' inviting voice of mercy move  
 Reluctant souls to yield, repent and live.  
 Say ye who heard him—could ye listless hear ?  
 Or uninstructed from the place retire ?  
 Did not the sacred truths by him disclos'd  
 Cause you to feel, to tremble, and resolve ?  
 Witness ye Christians to the hallow'd scene,  
 The hour too precious e'er to be forgotten—  
 How sweet the falling manna to your taste !  
 What light surpris'd, what comfort fill'd your souls :

To wake the slumb'ring conscience—to direct  
 Th' inquiring sinner—the converted feed—  
 Deep was his skill, and wondrous in effect.  
 To the first impulse of the Spirit's call,  
 Our father's heart responded ;—Revivals  
 To him were welcome scenes of joy and service ;  
 And in the water'd, verdant fields of Zion,  
 How shone his face, as did the face of Moses,  
 When from the mount descended ;—all his power

To action rous'd—and whether near or far,  
 How prompt his labors, and how highly priz'd  
 Full many a crowded, listening conf'rence felt,  
 And many a living soul, who calls him, *father*  
 And waits to sparkle in his heavenly crown,  
 Can joyfully attest.

But night approaches, and this shining light  
 Must be extinct—this man of God expire.  
 'Tis done. His labors, prayers and life are clos'd ;  
 His face is seen, his voice is heard no more.  
 But hark ! though dead he speaks ; and his last words,  
 His dying witness to the truths he taught,  
 Full ton'd and solemn as a voice from heaven,  
 Still strike our ears, and in our hearts are treasur'd.

“BROTHER—NO ANXIOUS DOUBTS,  
 NOR FEARS DISTRESS ME. CHRIST, AND CHRIST'S THINGS,  
 LONG HAVE I LOV'D AND CHOSEN ;—IF DECEIVED,  
 WHAT I HAVE EVER LOV'D BESIDE, I KNOW NOT.  
 THE GOSPEL, WHICH THROUGH FORTY YEARS I'VE PREACH'D,  
 IS NOW MY ANCHOR IN THE STORM. O GOD !  
 PREPARE ME FOR AND TAKE ME TO THYSELF,  
 THROUGH HIM WHO SAID, ' LO, I AM WITH YOU EVER.'  
 THY PRESENCE GRANT ME EVEN UNTIL DEATH.  
 MAY I GO PENITENT ; IN FAITH—IN LOVE—  
 O, COME LORD JESUS—TAKE ME TO THYSELF.”\*

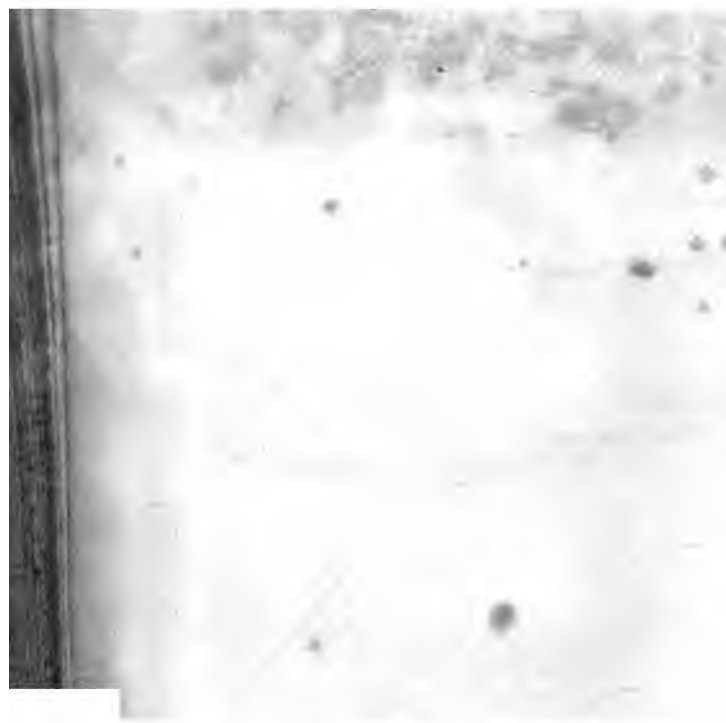
Thus his clear setting sun, without a cloud,  
 Went down in glory—and his willing soul  
 Convoy'd by angels, lodg'd in Abraham's bosom,  
 Now rests with Jesus, whom unseen he lov'd,  
 His bliss perfected, and his heaven secur'd.  
 Father adieu—till we in glory meet  
 And with thee join, in one eternal song,  
 To chant the praises of Redeeming Love.  
 Thy mem'ry's bless'd—in all our hearts embalm'd,  
 And thy lov'd name, like precious ointment sheds  
 On all around, a lasting rich perfume.

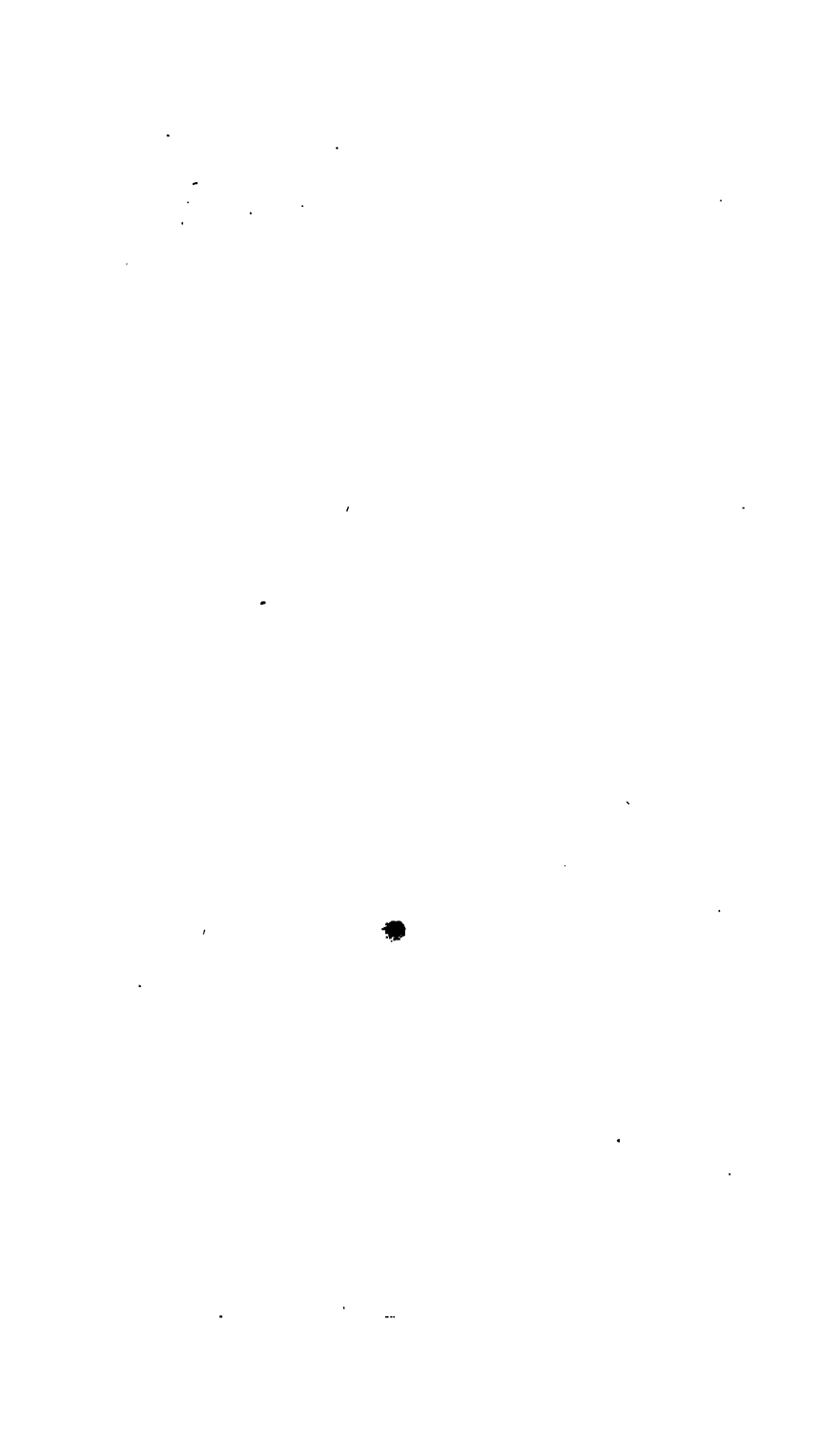
\* These were some of Mr. Hallock's last words ; as literally as they can be expressed in verse. They were addressed to a minister who stood by him, in answer to his question—*What are your feelings in the view of death ?*

Unstring the lyre. Expressive silence come ;  
And meditation sweet, our thoughts to raise  
From earth to heaven. O be it ours to catch  
His falling mantle—ours his path to tread—  
Like him to live, to labor, and to die.

THE END.







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